

THE COMPLEAT GENTLEMAN.

Fashioning him absolute, in the most neces-
sarie and commendable Qualities concerning
Minde or Bodie, that may be required
in a Noble Gentleman.

*Whereunto is annexed a description of the order
of a Maine Battaile, or Pitched Field, eight
seuerall wayes : as also certaine necessarie In-
structions concerning the Art of Fishing,
with other Additions.*

By HENRY PEACHAM, Master of Arts,
Sometime of Trinitie Colledge in
CAMBRIDGE.

— inutiles olim
Ne videar vixisse —

LONDON,
Printed for FRANCIS CONSTABLE, and
are to be sold at his shop in Pauls Church-yard,
at the Signe of the Crane.
1627.



The Compleat Gentleman, whose
Titles are contained in these.

Chapters following.

Chap. 1. **O**F Nobilitie in Generall.

Chap. 2. **O**f the dignitie and necessity of Learning in Princes and Nobilitie.

Chap. 3. The time of Learning.

Chap. 4. The duty of Parents in their Childrens Education.

Chap. 5. Of a Gentlemans carriage in the Vniversity.

Chap. 6. Of stile in speaking, writing, and reading Historie.

Chap. 7. Of Cosmography.

Chap. 8. Of memorable Observation in survey of the Earth,

Chap. 9. Of Geometry.

Chap. 10. Of Poetry.

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Chap. 12. Of Drawing and painting in Oyle.

Chap. 13. Of Armory or Rlazing Armes.

Chap. 14. Of Exercise body.

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Chap. 16. Of Trauaile.

Chap. 17. Of Warre.

Chap. 18. Of Fishing.

A 2

Ad



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ALLEN

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*Ad optime spei, generosissimæq; in-
dolis adolescentum, D. Gulielmum
Howed, illustriss. ac vere honoratiss.
Thomæ Comitis Arundeliæ, sum-
mi totius Angliæ Mares-
challi, &c. filium tertio-
genitum.*



*Ingenio, genio, dum vis Generosus haberi,
Ingenua hac discas, ingeniose puer.
Stemma nihil, cultis animum nisi moribus ornes,
Et studeas studijs nobilitare genus.*



TO THE TRVLV NO-
BLE AND MOST HOPE-

FVLL MR. W I L L I A M H O V V A R D,
third and youngest Sonne to the Right Ho-
norable THOMAS Earle of Arendell
and Surrey, Earle Marshall of
England, &c.



That Motiue (Noble Sir) may
induce others in their Dedi-
cations, I know not: sure I am
none other hath incited me,
then the regard of your owne
worth, and that native inge-
nuitie and goodnesse of Spirit
I haue euer perceiued in you, since it was my
good hap to enioy your acquaintance, and to
pend some houres with you at your Booke in
Norwich; where at this present you haue your
education vnder the Reuerend, Religious, and
my Honorable good Lord, the now Lord Bishop
of *Norwich*. And indeed, to whom rather of
right should appertaine these my *Instructions*, in
regard of their subiect, which is the fashioning of
A 3 Nobility.

THE EPISTLE

Nobilitie after the best presidents, then to your selfe euery way so Nobly descended. Beside, it is affirmed, that there are certaine sparkes and secret seeds of vertue innate in Princes, and the Children of Noble personages ; which (if cherished, and carefully attended in the blossome) will yeild the fruit of Industry and glorious Action, not onely aboue the strength of the vulgar, but euen in the scient, and before the time Nature hath appointed. So *Achilles*, while he was yet very young, vndertooke to shoot the fiercest Lions and Boares, and was so nimble on foote, that he was able to take a wilde Beast without either toyle or Dogge. *Alexander* also, when an *Egyptian* Priest saluted him, being very young, by the names of Son and Child replyed ; But you shall find me a Man before the walles of *Athens* But to omit Heathenish examples, *Salomon* wee reade, when he was but euen a child, begged wisdom of God, and grace to gouerne well : and *Ignations*, that holy Martyr writeth, *Saloman* was scarce 12. yeares of age, when he decided that hard controuersie betweene the two Harlots : so *Iosias* was but eight yares old, when he walked religiously before God. And mee thinkes a (Sir) as in that *Cornelian* Stemme (whercof *Scipio* was said to be top, and *In quo (vt plura genera in unam arborem) videtur insita multorum illuminata sapientia :*) already you grow apace, reflecting as from a faire Glasse, that princely Moderation and Honesty of heart , of the good Duke your great Grand-father, the Honourably disposed mind of
my

Pindar. in Nemeis, Ode 3.

Ioannes Monach. in vit a Alexandri.

Regum 1. cap. 3. ver. 9.

Ignatius lib. Epist. cap. 3.

Cicero,

DEDICATORIE.

my Lord, your Noble Father, together with his loue and admiration, of whatsoeuer is honest or excellent: so that verily you neede no other patterne to the absolute shapeing of your selfe, then the Images of your forefathers. But as *Aristotle* saith of the Vine, by how much it is laden with Clusters, by so much it hath neede of props: so say I of Greatnesse and Nobilitie, euere fruitfull, and apt to abundance, it hath houerly neede of support and helpe, by all timely aduice and instruction, to guide and vphold it from lying along. *Arist. in Ethicis.*

Wherefore, since the Fountaine of all Counsell and Instruction, next to the feare of God, is the knowledge of good learning, whereby our affections are perswaded, and our ill manners mollified, I heere present you with the first and plainest Directions (though but as so many keies to lead you into far fairer roomes) and the readiest Method I know for your studies in genneral, and to the attaining of the most commendable qualities that are requisite in euery Noble or Gentle-man. Nothing doubting, but that after you haue heerein seene the worth and excellence of Learning, how much it addeth to *Nobilitie*; what errors are houerly committed through *Ignorance*; how sweet a thing it is to conuerse with the wisest of all Ages by Historic; to haue in-sight into the most pleasing and admirable Sciences of the *Mathematicques*, *Poetrie*, *Picture*, *Heraldrie*, &c. (whereof I heere intreat together with the most commendable exercise of the body, with other generall directions for Carriage, Trauaile, &c.) you will

THE EPISTLE

will entertaine this discourse, as *Vlysses* did *Mi-
nerua* at his elbow : your guide to knowled ; the
ground, not onely of the sweetest, but the hap-
piest life. And though I am assured there are num-
bers, who (notwithstanding all the Bookes and
Rules in the world) had rather then behold the
face of heauen, burie themselues in eathly sloath,
and basest idlenesse ; yet *M. William Howard* at
the least, let vs recouer you from the tyrannie of
these ignorant times, and from the common Edu-
cation; which is, to weare the best cloathes, cate,
sleepe drinke much, and to know nothing. I take
leau, from my house at *Hogsdon* by *London*, May
30 :

Who is, and shall be ever yours,

HENRY PEACHAM,



To my Reader.



Am not ignorant (Iudicious Reader) how many peeces of the most curious Masters haue beene vttered to the world of this Subiect, as Plutarch, Erasmus, Viues, Sadolet, Sturmius, Olorius, Sir Thomas Eliot, M. Askham, with sundry

others ; so that my small Taper among so many Torches, were as good out, as seeming to giue no light at all. I confesse it true. But as rare and curious stamps vpon Coynes, for their varietie and strangenesse , are daily enquired after, and bought vp, though the Silver be all one and common with ours : so farcs it with Bookes, which (as Meddailes) beare the Pictures and denices of our varius Inuention, though the matter be the same, yet for varietie sake they shall bee read, yea (and as the same dishes drest after a new fashion) perhaps please the tastes of many better. But this regard neither mooued me. When I was beyond the Seas, and in a part of France, adioyning vpon Artoise, I was inuited oftentimes to the house of a Noble personage, who was both a great Souldier

B

and

To the Reader.

and an excellent Scholler; and one day about the rest, as wee sate in an open and goodly Gallerie at dinner, a young English Gentleman, who desirous to trauaile, had beene in Italy, and many other places, fortun'd to come to his house; and (not so well furnished for his returne home as was fitting) desired entertainment into his seruice. My Lord, who could speake as little English, as my Countrey-man French, bad him welcome, and demaunded by me of him, what hee could doe: For I keepe none (quoth he) but such as are commended for some good qualitie or other, and I giue them good allowance; some an hundred, some sixtie, some fiftie Crownes by the yeare: and calling some about him, (very Gentleman-like, as well in their behauiour, as apparell) This (saith hee) rideth and breaketh my great Horses; this is an excellent Lutenist, this a good Painter and Surueyer of land, this a passing Linguist and Scoller, who instructeth my Sonnes, &c. Sir (quoth this young man) I am a Gentleman borne, and can onely attend you in your Chamber, or waite vpon your Lordship abroad. See (quoth Monsieur de Ligny, for so was his name) how your Gentry of England are bred: that when they are distressed, or want meanes in a strange Countrey, they are brought vp neither to any quality to preferre them, nor haue they so much as the Latine tongue to helpe themselves withall. I knew it generally to be true, but for the time, and vpon occasion excused it as I could; yet he was receined, and after returned to his friends in good fashion. Hereby I onely giue to know, that there is nothing more deplorable, then the breeding in generall of our Gentlemen,

To the Reader.

men, none any more miserable then one of them, if he fall into misery in a strange Country. Which I can impute to no other thing, then the remissnesse of Parents, and negligence of Masters in their youth. Wherefore at my comming ouer, considering the great forwardnesse and proficiencie of children in other Countries, the backwardnesse and rawnesse of ours; the industry of Masters there, the ignorance and idlenesse of most of ours; the exceeding care of Parents in their childrens Education, the negligence of ours: Being taken through change of ayre with a Quartane Fever, that leisure I had ~~and was so~~ as I may truly say, by fits I employed upon this Discourse for the priuate vse of a Noble young Gentleman my friend, not intending it should euer see light, as you may perceiue by the plaine and shallow current of the Discourse, fitted to a young and tender capacitie. Howsoeuer I haue done it, and if thou shalt find here in any thing that may content, at the least, not distaste thee, I shall be glad and encouraged to a more serious Peece: if neither, but out of a malignant humour, disdain what I haue done, I care not; I haue pleased my selfe: and long since learned, Enuie, together with her Sister ignorance, to harbour onely in the basest and most degenerate breast.





CHAP. I.

*Of Nobilitie in Generall : that it is
a Plant from Heauen; the Roote,
Branches, Fruit.*



If we consider arightly the Frame of the whole Vniuerse and Method of the all-excellent Wisedome in her worke ; as creating the formes of things infinitely diuers. so according to Dignity of Essence or Vertue in effect, we must acknowledge the same to hold a Soueraigntie, and transcendent prædominance, as well of Rule as Place each ouer either. Among the heauenly bodies wee see the Nobler Orbes, and of greatest influence to be raised aloft, the lesse effectually, depressed. Of Elements, the *Fire* the most pure and operative to hold the highest place; in compounded bodies, of things as well sensible as insensible, there runneth a veine of Excellence proceeding from the Forme, ennobling (in the same kind) some other about the rest.

The Lyon we say is King of Beasts, the Eagle chiefe Spencer in his of Birds; the Whale and Whirle-poole among Fishes, Fairy Queens Jupiters Oake the *Forrests King*. Among Flowers, wee
B 3 most

most admire and esteeme the Rose : Among Fruite, the Pom-roy and Queene-apple : among Stones, we value aboue all the Diamond ; Mettals , Gold and Siluer : and since we knew these to transferre their inward excellence and vertues to their *Species* successiuelly , shall wee not acknowledge a *Nobilitie* in Man of greater perfection , of Nobler forme, and Prince of these ?

Can we bee curious in discerning a counterfeit from the true Pearle ; to choose our siens of the best fruit, buy our Flowers at twenty pounds the roote or slip : and not regard or make difference of linage , nor be carefull into what Stocke we match our selues, or of what parents we choose a Seruant ?

Nobilitie defined.

Surely , to belecue that Nature (rather the God of Nature) produceth not the same among our selues, is to question the rarest Worke-mistress of ignorance or Partialitie, and to abuse our selues beneath the Beast. *Nobilitie* then (taken in the generall sence) is nothing else then a certaine eminency , or notice taken of some one aboue the rest , for some notable act performed, bee it good or ill ; and in that sence are *Nobilis* and *Ignobilis* usually among the Latine Poets taken. More particularly, and in the genuine sence , *Nobilitie* is the Honour of blood in a Race or Linage, conferred formerly vpon some one or more of that Family , either by the Prince, the Lawes, customes of that Land or Place , whereby either out of knowledge, culture of the minde, or by some glorious Action performed, they haue beene vsfull and beneficiall to the Common-wealths and places where they liue.

For since all Vertue consisteth in Action, and no man is borne for himselfe, wee adde, beneficiall and vsfull to his Country ; for hardly they are to be admitted for Noble, who (though of neuer so excellent parts) consume their light, as in a darke Lanthorne in contemplation, and a Stoicall retirednesse.

And

And since Honor is the reward of Vertue and glorious Action onely, Vice and Basenesse must not expect her fauours: as the people of *Rome* created *C. Flavius* from a Tribune, Senator and *Edile* for stealing of a booke of Records. *Euthicrates*, *Euphorbas*, and *Phylagrus*, were ennobled for Treason: and *Cottier* by *Lewis* the eleuenth, the *French King*, vnworthily aduanced from a mender of Stocks, to be Lord Chancellor of *France*.

Neither must we Honor or esteeme those ennobled, or made Gentle in blood, who by Mechanicke and base meanes, haue raked vp a masse of wealth, or because they follow some great man, weare the Cloath of a Noble Personage, or haue purchased an ill Coat at a good rate; no more then a Player vpon the Stage, for wearing a Lords cast suit: since Nobilitie hangeth not vpon the aie-ry esteeme of vulger opinion, but is indeed of it selfe essentiall and absolute.

Beside, Nobilitie being inherent and Naturall, can haue (as the Diamond) the lustre but onely from it selfe: Honours and Titles externally conferred, are but attendant vpon desert, and are but as apparell, and the Drapery to a beautifull body.

Memorable, as making to our purpose, is that speech of *Sigismund*, the Emperour, to a Doctor of the Ciuill Law, who when hee had receiued Knighthood at the Emperours hands, left forthwith the societie of his fellow Doctors, & kept company altogether with the Knights: which the Emperour well obseruing, smiling (before the open assembly) saide vnto him; Foole, who preferredst Knighthood before Learning and thy degree; I can make a thousand Knights in one day, but cannot make a Doctor in a thousand yeares. Now for as much as the weale publique of euery Estate; is preferred *Ar-*
mis & consilio. this faire Tree by two maine branches dis-
preddeeth her selfe into the Militarie & Ciuill Discipline;
vnder the first I place Valor and Greatnesse of Spirit:

Æneas Silvius
lib 4. de gestis
Alphonsi.
Georg. Fycellus.

This happened at the Counsell of *Constance*, where the Doctors and Knights were (about some serious business) diuided into two seueral assemblies

vnder

Of Nobilitie in Generall.

Under the other, Iustice, knowledge of the Lawes, which is *Consily fons*; Magnificence, and Eloquence.

For true Fortitude and greatnesse of Spirit were ennobled (we reade) *Iphicrates*, that braue *Athenian*, who ouerthrew in a set battaile the *Lacedemonians*, stopt the furie of *Epaminondas*, and became Lieutenant Generall to *Artaxerxes* King of *Persia*, yet but the sonne of a poore Cobler.

Enmenes, one of the best Captaines for valour and aduice *Alexander* had, was the sonne of an ordinarie Carter.

Dioclesian was the sonne of a Scriuener, or Book-binder: *Valentinian*, of a Rope-maker; *Maximinus*, of a Smith: *Pertinax*, of a Wood-monger, *Seruius Tullus*, sonne of a Bond-woman, thence his name *Seruius*: *Tarquinius Priscus*, of a poore Merchant, or rather Pedler in *Corinth*: *Hugh Capet*, the first of that name, King of *France*, the sonne of a Butcher in *Paris*; who when *Lewis* the sixth, sonne of *Lothary*, was poisoned by *Blanch* his Wife for Adultery, being a stout fellow, and of a resolute Spirit, hauing gathered a company like himselfe, and taking his aduantage of the time, and distempered humour of the State, carried himselfe and his businesse so, that he got the Crowne from the true heire, *Charles* the Vncle of *Lewis*.

a *Pertinax*, or
Stubborne, so
fir-named be-
cause he came
from his Fa-
ther, who
would haue
made him a
Scholler, he
choosing ra-
ther to be a
Wood-mon-
ger. *Capitolinus*
I.
See the Trea-
sure of Times.

Ex Historia
Longolard.

Lamius, the third King of the *Lombards*, was the sonne of a common Strumpet, found laid and couered with leaues in a ditch by King *Agelmond*, who by chance riding that way, and espying a thing stirre in the ditch, touched it with the point of his Lance, to see what it was: which the Infant with the hand taking fast hold of, the King amazed, and imagining it as a preface of some good fortune toward the child, caused it to be taken out of the ditch, and to be brought vp, which after (nursed in the lap of Fortune) by many degrees of Honour, got the Crowne of *Lombardy*.

Neither

Neither are the truly valorous, or any way vertuous, ashamed of their so meane Parentage, but rather glorie in themselves that their merit hath advanced them above so many thousands farre better descended. And hence you shall many times heare them freely discourse of their beginning, and plainely relate their bringing vp, & what their Parents were. I remember when I was in the *Low-Countries*, and liued with Sir *Iohn Ogle* at *Virecht*, the reply of that valiant Gentleman Colonell *Edmondes*, to a Countrey-man of his newly come out of *Scotland*, went Current: who desiring entertainment of him, told him; My Lord his Father, and such Knights and Gentle-men, his Couzins and Kinsmen, were in good health. Quoth Colonell *Edmondes*, Gentlemen (to his friends by) beleeue not one word hee sayes; My Father is but a poore Baker of *Edenbourgh*, and workes hard for his liuing, whom this knaue would make a Lord, to currie fauour with me, and make yee beleeue I am a great man borne, &c.

The ingenu-
ous reply of
Colonell *Ed-
munds*.

So that the valiant Souldier you see, measureth out of the whole cloath his Honour with his sword: and hence in ancient times came *Rome*, *Athens*, *Carthage*, and of late the *Ottoman* Empire to their greatnesse. Honour being then highly prized, euery one aymed at Nobilitie, and none refused the most desperate attempts for the good of his Countrey. Thus the *Decij*, *Cato*, *Marcellus*, with infinite others, became ennobled, and had their Altars, Statues, Columnes, &c. and were welnigh adored with as great respect, as their Gods themselves.

From nolesse meanesse of birth and beginning, we find many great and famous Bishops, Civilians, Orators, Poets, &c. to haue attained to the greatest dignities, both of Church and Common-wealth, and to haue checked with their Fortunes, euen Glorie her selfe. Pope *Iohn* the two and twentieth, was a poore Shooe-makers sonne; *Nicholas* the fifth was sonne of a Poulter; *Sixtus* the fifth,

of a Hog-heard : *Alphenus* but a Tailors Apprentice, who running from his Master, went to *Rome*, and there studied the Ciuill Law, and so profited, that for his learning and wisdom, he was after created Consull. *Vlpian* but meanely borne, yet Tutor to *Alexander* the Emperour. *Cicero* was borne and brought vp at *Arpinum*, a poore and obscure Village : *Virgil*, the sonne of a Potter ; *Horace*, of a Trumpeter ; *Theophrastus* of a Botcher, with infinite others, I might alledge as well of ancient as modern times.

Plutarch, in
Lycurgi &
Numa Comp.

For doing Iustice, the *Romanes* of a priuate man and a stranger, chose *Numa* for their King : and on the contrary, (as *Plutarch* writeth, comparing them together) *Lycurgus* of a King, for Iustice sake, made himselfe a priuate man : for, *A goodly thing* (saith *Plutarch*) *it is by doing iustly to obtaine a Kingdome, and as glorious to prefer Iustice before a kingdome ; for the vertue of the one (Numa) made him so esteemed and honoured, that hee was of all thought worthy of it ; of the other, so great, but he scorned it.*

In like manner, for their good Lawes and doing Iustice, were aduanced to their Thrones and goodly Tribunals, *Minos*, *Rhadamantus* (though subiects of Poets fables,) *Aratus*, *Solon*, &c. And how fairely (beyond their Lawrels) the name of *Iust*, became *Aristides*, *Traiane*, *Agessilaus*, with many others, I leaue to Historie to report.

Macchiauell.
Hist. Florentin.
lib. 7.

For magnificence, and obliging the places wherein they liued, by great benefits, were ennobled, *Tarquinius Priscus*, a stranger, and a banished man : and of later times, *Cosmo di Medici* in *Florence*, vpon whose vertues, as vpon a faire prospect, or some princely Palace, giue me leaue a little, as a traueiler to breathe my selfe, and shew you a farre off the faire Turrets of his more then royall Magnificence, being put a priuate man, as I finde it recorded in his Historie by *Macchiauell*. *This Cosmo* (saith he) *was the most esteemed, and most famous Citi-*

zen (being no man of warre) that euer had beene in the memorie of man, either in Florence, or any other Citie; because he did not only excell all others (of his time) in Authoritie and Riches, but also in Liberalitie and Wisedome. For among other qualities which aduanced him to bee chiefe of his Countrey, hee was more then other men liberall and magnificent, which liberalitie appeared much more after his death then before. For his sonne Piero found by his Fathers Records, that there was not any Citizen of estimation, to whom Cosmo had not lent great summes of Money: and many times also he did lend to those Gentlemen, whom hee knew to haue need. His magnificence appeared by diuers his buildings: For within the Citie of Florence hee builded the Abbayes and Temples of S. Marco, S. Lorenzo, and the Monastery of S. Verdiana, & in the mountaines of Fiesole, S. Girolamo, with the Abbey thereto belonging. Also in Mugello he did not onely repaire the Church for the Friers, but tooke it downe, and built it anew. Besides those magnificent buildings in S. Croce, in S. Agnoli, and S. Miniato, he made Altars, and sumptuous Chappels. All which Temples and Chappels, besides the buildings of them, were by him paued, and furnished throughly with all things necessary. With these publique buildings, wee may number his priuate houses, whereof one within the City meete for so great a personage, and foure other without, at Carriaggi, at Fiesole, at Cafaggiuolo, and at Trebio, all Palaces fitter for Princes then priuate persons. And because his magnificent houses in Italy did not in his opinion make him famous enough, hee builded in Ierusalem an Hospitall to receiue poore and diseased Pilgrimes. In which worke hee consumed great summes of money. And albeit these buildings, and euery other his actions were princely, and that in Florence hee liued like a Prince; yet so gouerned by wisedome, as he neuer exceeded the bounds of ciuill modesty. For in his conuersation, in riding, in marrying his Children and Kinsfolkes, hee was like vnto all other modest and discreete Citizens: because hee well knew, that extraordi-

naire things, which are of all men with admiration bebold,
doe procure more enuy, then those which without ostentation
be honestly couered. I omit, as followeth shortly after, his
great and excessiue charge in entertaining of learned
men of all professions, to instruct the youth of Florence:
his bounty to *Argiropolo a Gracian*, and *Marcilio ficino*,
(whom hee maintained for the exercise of his owne stu-
dies in his house, and gaue him goodly lands neere his
house of *Carreggi*.) men in that time of singular learn-
ing, because Vertue reares him rather to wonder then
Imitation.

To proceed, no lesse respect and honour is to be attri-
buted to Eloquence, whereby so many haue raised their
esteeme and fortunes, as able to draw Ciuilitie out of
Barbarisme, and sway whole Kingdomes by leading with
a *Celticke Hercules*, the rude multitude by the eares.

Marke Anthony contending against *Augustus* for the
Romane Empire, assured himselfe hee could neuer obtaine
his purpose while *Cicero* liued, therefore he procured his
death. The like did *Antipater*, a Successor to *Alexander*,
by *Demosthenes*, aspiring to the Monarchy of *Greece*. And
not long since a poore *Mahumetan* Priest, by his smooth
tongue, got the Crowne of *Morocco* from the right heire,
being of the house of *Ginseph* or *Ioseph*. And much hurt
it may doe, if like a mad mans sword, it be vsed by a tur-
bulent and mutinous Orator; otherwise we must hold it
a principall meanes of correcting ill manners, reforming
lawes, humbling aspiring minds, and vpholding all ver-
tue. For as *Serpents* are charmed with wordes, so the most
saunge and crnell natures by Eloquence: which some inter-
pret, to be the meaning of *Mercuries* golden Rod, with
those *Serpents* wreathed about it. Much therefore it con-
cerneth Princes, not onely to countenance honest and
eloquent Orators, but to maintaine such neere about
them, as no meane props (if occasion serue) to vphold a
State, and the onely keies to bring in tune a discordant
Common-wealth.

But

a Described
by *Lucian* to
be aged, bald,
& wrinkled,
browne co-
loured, clad
with a Lions
skin, holding
in his right
hand a club,
in his left a
bow, with a
Quiuer at his
back, and long
small chaines
of Gold and
Amber fast-
ned through
little holes to
the tip of his
tongue, draw-
ing a mu'ti-
tude of people
willing to fol-
low after him,
onely shad-
dowing vnto
vs the power
of Eloquence.
Plato in Timæo.

*Pier. Valeri-
us, lib. 6.*

Of Nobilitie in Generall.

9

But it shall not be amisse ere I proceede further, to re- Of bastardie.
moue certaine doubts, which as rubs clog the cleare pas- 1. Question.
sage of our Discourse : and the first concerning Bastardie, whether Bastards may be said to bee nobly borne or not : I answer with *Iustinian*, *Sordes inter precipuos nominari non merentur*. Yet it is the custome with vs, and in France, to allow them for Noble, by giuing them sometimes their Fathers proper Coate, with a bend Sinister, as *Reignald* Earle of *Cornewall*, base sonne to the Conqueror, beare his Fathers two Leopards passant gardant. or in a field *Gules*, with a bend Sinister Azure : The like *Hamlin*, base sonne to *Geoffrey Plantagenet*, Earle of *Surrey*. Some their fathers whole Coate, or part of the same in bend dexter ; as *Iohn Beauford*, a Bastard of *Somerset*, bare *partie per pale argent* and Azure, a bend of *England*, with a labell of *France*. *Sir Roger de Clarendon*, base son to the blacke Prince, his fathers three feathers, on a bend Sable, the field Or. I willingly produce these examples, to confirme our custome of ennobling them ; and though the Law leaneth not on their side, yet stand they in the head of the troopes, with the most deseruing : yea, and many times (according to *Euripides*) prooue a better then the legitimate. Who are more famous then *Re-* Gneſſon amino-
mus and *Romulus*, who laid the first stone of *Rome* ; more tos in Andro-
courageous and truly valiant, then *Hercules*, *Alexander*, meda.
our King *Arthur* of *Britaine*, and *William* the first? more critically learned then *Christopher Longolius*, *Iacobus Faber* ; more modest, and of better life, then *Cælius Calpurnius*, the delight of his *Ferrara*, with infinite others? and where decretals and Schoolemen may beare the bcll, those two Grandes, *Gratian* and *Lombard*?

A second question ariseth, whether hee that is Noble Concerning
descended, may by his vice and basenesse lose his Nobil- vice and base-
itie or no. It is answered, that if he that is ignoble and nesse.
inglorious, may acquire Nobilitie by Ver tue, the other may very well lose it by his Vice. But such are the mis-
erable

orable corruptions of our times, that Vices goe for prime Vertues; and to be drunke, sweare, wench, follow the fashion, & to do iust nothing, are the attributes and marks now adayes of a great part of our Gentry. Hence the *Agrigentines* expelled their *Phalaris*: the *Romanes* extinguished the memorie of the whole race of the *Targumes*, with those Monsters of Nature, *Nero*, *Heliegaballus*, &c. the *Sicilians Dionysius* the later, with others.

Concerning
Pouertie.
3. Question.

Thirdly, whether Pouerty impeacheth or staineth Nobilitie. I answer, Riches are an ornament, not the cause of Nobilitie; and many times wee see there lyeth more worth vnder a third-bare Cloake, and within a thatched Cottage, then the richest Robe, or stateliest Palace. Witnesse the Noble *Curi* and *Fabritij*, taken from a poore dinner of Turneps and Water-cresses in an earthen dish, to leade the *Romane* Army, and conquer the most potent Kings of the world.

Of Aduocates
and Physitians.
4. Question.

Fourthly, concerning Aduocates and Physitians, whether we may rancke them with the ennobled or no. Aduocates or Counsellors being Interpreters of the Law, their place is commendable, and themselues most necessarie Instruments in a Common-wealth; wherefore saith the Ciuill Law, their calling is honourable, they ought to be freed of mulcts, publike charges, and all impositions; and to be written or sent vnto, as vnto persons of especiall worth and dignitie.

Extat Lex Con-
stantini, lib. 10.
Codici.

Aristophanes
in *Plato*.

To whom was
first giuen, be-
ing a deuout

Touching Physitians, though the profession by some hath beene thought seruile, and in times past was practised by seruants, as *Domitian* (saith *Seneca*) *imperauit medico seruo, ut venenum sibi daret*; and that slouenly Epithite of *Scatophagos* be by *Aristophanes* bestowed vpon *Aesculapius*; yet it is an Art nothing seruile and base, but noble and free, since we know not onely Emperours and Kings, but Saints, yea, our blessed Sauour to haue cured the sicke; as *Constantine*, *Adrian*, *Edward* the Confessor King of England, *Mithridates* King of *Pontus*, (whose Anti-
dore

dote yet beareth his name) *Artemisia* Queene of *Caria*, and most religious King, who first found the vertue of Mugwort, bearing her name in Latine; *Gentius* King of *Illyricum* (now *Sclavonia*) who immortally liueth in the herbe *Gentiana*: as the gift of curing the Kings Euell, whence also *Lyfimachus* in his *Lyfimachia*, *Achilles* in *Achillea*, or it hath beene the Yarrow: *Apollo*, *Podalirius*, *Moses*, *Esay*, *Solomon*, *Ezechias*. Honour the Physitian, saith *Ecclesiasticus*: then deriued to our Kings of England his Successors. againe, *All Physicke or medicine is from God, and he shall receive a reward from the King: the Skull of the Physitian shall exalt his head, &c.* And as *Ptolomy* sometime objected against *Zoilus* concerning *Homer*, so may I vnto our Lordly *Misiatrons*, or Physicke-haters: Which of them all, trebble their reuenewes, can maintaine so many as one poore *Galen* or *Hippocrates*, who though dead many hundreds of yeeres since, feed many thousands of families, euen at this present? I heere intend no common Chyrurgians, Mountebancks, vnlettered Empericks, and women Doctors (of whom for the most part there is more danger, then of the worst disease it selfe) whose practise is infamous, Mechanique and base.

Fiftly, concerning Merchants; the exercise of Merchandise hath beene (I confesse) accounted base, and much derogating from Nobilitie, except it be exercised & vndertaken by a generall Estate, or the Deputies thereof. Of Merchants. s. Question.

Aristotle therefore saith, That the *Thebanes* and *Lacedemonians* had a Law, that none should bee esteemed and held capable of Honor in their Common-wealth, except they had ten yeares before giuen ouer Trading and Merchandise: and *Valerius Maximus* reporteth, that among other things the *Romanes* had to disparage *Tarquinius Priscus* withall, and make him odious to the people, was that he was a Merchants sonne. *Hippolitus à Collibus, Axiom. de Nobilitate.*

Saint *Chrysostome* vpon that place of *Mathew*, *Hee cast out the buyers and sellers out of the Temple*: gathereth, that Merchants hardly and feldome please God. *Chrysost super Mathæum. Francis. Patriarchis de Repub. lib. 1. cap. 8.* And certaine it is, that the ancient *Romans* neuer preferred any that exercised Merchandise,

Arist. politic. 7.
cap. 4.

to any eminent place or office in their Common-wealth: perhaps agreeing in one with *Aristote*, who speaking of Merchants and Mechanickes, saith; *Utilis est huiusmodi vita, & virtuti aduersa*, The kind of life is base, and contrary to vertue.

But some may obiekt vnto mee the great Estates of *Venice, Genoa, Florence, Luca, &c.* where their Nobilitie is nothing disparaged by the exercise of Merchandise. I answer; as their Coines at home they may raise themselues high or lower at their pleasure: but abroad (like Citie Maiors) in other Countries they fall vnder value, and a great deale short of their reckoning.

But if the owner of the *Earth, and all that therein is*, hath so bestowed and disposed of his blessings, that no one Countrey affordeth all things, but must be beholden not onely to her neighbours, but even the most remote Regions, and Common-wealths cannot stand without Trade and Commerce, buying and selling: I cannot (by the leaue of so reuerend iudgements) but account the honest Merchant among the number of Benefactors to his Countrey, while he exposeth as well his life as goods, to the hazzard of infinite dangers, sometimes for medicinall Drugges and preseruatiues of our liues in extremitie of sicknesse; another, for our food or cloathing in times of scarcitie and wants, haply for vsfull necessaries for our vocations, and callings: or lastly, for those, *Sensus & animi oblectamenta*, which the Almightye prouidence hath purposely, for our solace and recreation, and for no other end else created, as Apes, Parrots, Peacockes, Canarie, and all singing Birds; rarest Flowers for colour and smell, precious Stones of all sorts, Pearle, Amber, Corall, Christall, all manner of sweete odours, fruites, infinitely differing in forme and taste: Colours of all sorts, for painting, dying, &c. but I proceed.

Of *Solomons*
Merchants.
See *Chronicles* 2. cap. 1.
verse 16.

Chron 2. 9.
verse 21.

Of Mechanicall
Arts and
Artists.
6. Question.

Sixt and lastly, touching Mechanicall Arts and Artists, whosocuer labour for their liuelihood and gaine, haue no share

share at all in Nobilitie or Gentry : As Painters, Stage-players, Tumblers, ordinary Fiddlers, Inne-keepers, Fencers, Iuglers, Dancers, Mountebancks, Bearewards, and the like ; (except the custome of the place determine the contrary) as *Herodotus* and *Xenophon* witnesse to haue beene obserued, both among the *Egyptians*, *Scythians*, and *Corinthians*. The reason is, because their bodies are spent with labour and trauaile, and men that are at their worke, *Affidui & accubui umbratiles esse coguntur*. Yea, if a Noble man, borne in captiuitie, or constrained through any other necessitie, shall exercise any manuell occupation or Art, hee by the opinion of some, loseth his Nobilitie Ciuill, but not Christian, and shall at his returne bee restored. Where I saide the custome of the Country, I intend thus : by the law of *Mahomet*, the *Grand Signior*, or great Turke himselfe, is bound to exercise some manuell Trade or Occupation (for none must be idle :) as *Solyman* the Magnificent, that so threatned *Vienna*, his trade was making of Arrow-heads ; *Achmat* the last, horne rings for Archers, and the like.

*Xenophon in
Oeconomica.*

A faint and
spent reason.

*Hippolyt. à Coll.
in Axiomat.
Nobilitatis.*

From the roote and branches, let vs taste the fruite, which fall not (like the apples of *Sodome*) with a light touch into nothing, but are as those of *Hesperides*, golden, and out of the vulgar reach.

The fruit and
vse of Nobilitie.

First, Noble or Gentlemen ought to bee preferred in Fees, Honours, Offices, and other dignities of command and gouernment, before the common people.

They are to bee admitted neere, and about the person of the Prince, to be of his Counsell in warre, and to beare his Standard.

Which was the
office of a Baron in ancient
times.

Wee ought to giue credit to a Noble or Gentleman, before any of the inferiour sort.

He must not be arrested, or pleaded against vpon co-senage.

Wee must attend him, and come to his house, and not he to ours.

D

His

His punishment ought to be more fauourable, and honorable vpon his tryall, and that to bee by his Peeres of the same Noble ranke.

He ought in all sittings, meetings, and salutations, to haue the vpper hand, and greatest respect.

They must be cited by Bill or Writing, to make their appearance.

In criminall causes, Noblemen may appeare by their Attorney, or Procurator.

They ought to take their recreations of hunting, hawking, &c. freely, without controule in all places.

Their imprisonment ought not to be in base manner, or so strict as others.

They may eate the best and daintiest meate that the place affordeth; to weare at their pleasure Gold, Iewels, the best apparrell, and of what fashion they please, &c.

Beside, Nobilitie stirreth vp emulation in great Spirits, not onely of equalling others, but excelling them; as in *Cimon*, the elder *Scipio Africanus*, *Decius* the sonne, *Alexander*, *Edward* our black Prince, and many other.

It many times procureth a good marriage, as in *Germany*, where a faire Coate and a Crest is often preferred before a good reueneu.

It is a spurre in braue and good Spirits, to beare in mind those things which their Ancestors haue nobly achieved.

It transferreth it selfe vnto Posteritie; and as for the most part, wee see the children of Noble Personages to beare the lineaments and resemblance of their Parents: so in like manner, for the most part, they possesse their vertues and Noble dispositions, which euen in their tenderest yeeres will bud forth, and discouer it selfe.

Hauing discoursed of Nobilitie in Generall, the diuision, and vie thereof: giue me leaue in a word, to inueigh against the pittifull abuse thereof, which like a plague, I think, hath infected the whole world, euery vnderstanding and

and base Peasant ayming at Nobilitie: which miserable ambition hath so furnished both Towne & Country with Coates of a new list; that were *Democritus* liuing, hee might haue laughing matter for his life. In *Naples*, such is the pride of euery base groome, that though hee be *distalla*, he must be termed *Signore*, and scarce will he open a note from a poore *Calzolaio*, to whome he hath beene a tweluemonth indebted for his Bootes, if *Don* be not in the superscription.

In *Venice* likewise, euery Mechanique is a *Magnifico*, though his *magnificenza* walketh the Market but with a *Chequin*.

In *France*, euery Peasant and common Lacquey is saluted by name of *Monsieur*, or *Sire*, the King himselfe hauing no other Title. The word *Sire* immediatly proceeding from *Cyrus*, the *Persian* word for a Lord or great Prince, as *H. Stephanns* well noteth; or as it pleaseth *In Lexico*. some, from *κύριος* authoritie, or *κύριος*, a Lord or Gouvernor, *κύριος ἐστὶν τίςτις ἀρχὴ*. Goe but from *Paris* to *Anion*, and see *Demost.* if you find not all, from the Count to the *Esculiere*, al- *Olynth. 2.* lyed either to the King, some Prince of the blood, Noble Peere, or other.

In the *Low Countries*, mine old Host at *Arnhem* in *Gilderland*, changed his Coate and Crest thrice in a fortnight, because it did not please his young Wife. For there ye must vnderstand, they are all Gentlemen by a Grant, (they say) from *Charles* the fift, in consideration of a great summe of money they lent him in time of his warres. Come into what house soeuer, though *mijn heer weert*, be but a Gardiner, Ropemaker, or *Aquanise* seller, you shall be sure to haue his Armes, with the Beauer full faced (allowed to none but Kings and Princes) in his Glasse-window, with some ingenious *Motto* or other of his owne deuice. I remember one *Telink* there, gaue for his Coate a wilde Goose in the water, with this witty one; *Volans, natans*. Another, three Hogs falling vpon a

a Concord
makes might.

Dog, who was lugging one of their fellowes ; with this, a *Endracht machet macht*. Another, three great drinking Bowles, Orbiquiers, with this truly *Dutch*, and more tollerable then the rest, vnderneath, *Quem non fecere disertum?* with infinite others of like Nature : yet the ancient Nobilitie (whereof there are many Honourable families ; as *Hohenlo, Egmont, Horne, Brederode, Waggenaër, Botselaër*, with sundry others) keepe themselves entire, and maintaining their ancient houses and reputation, free from scandall of dishonour, as well as wee laugh at these their boorish deuices.

Some againe, by altering letters or syllables, or adding to their names, will insinuate themselves into Noble houses, and not sticke many times to beare their Coates.

But the most common and worst of all, is in all places the ordinary purchasing of Armes and Honours for Money, very preiudiciall to true Nobilitie and politique gouernment : for who will hazzard his person and estate to infinite dangers for Honour, when others at home may haue it *sine sudore & sanguine*, onely by bleeding in the *vena cana*, called *marcupium*? The pure Oyle cannot mingle with the water, no more this extracted quintessence and Spirit of Vertue, with the dregges and subsistence of vnworthinesse. *Euripides*, when his Father told him he was knighted, made him this reply ; *Good Father, you bane that which euery man may haue for his Money*. And certainly, Vertue *dum petit ardua*, will not stoop to take vp her reward in the street. The *French* man is so bold, as to terme such intruders *Gentil-villaines* ; but I dare not vse that word, lest some that challenge the first part of it, should returne me the latter.

Hippolytus &
Colubus.

Lastly, to conclude, most pitifull is the pride of many, who when they are nobly borne, not onely staine their stocke with vice, and all base behauiour, relying and vaunting of their long pedegrees, and exploits of their Fathers, (themselves liuing in sloath and idienesse)

disparage

disparage and disgrace those, who by their vertuous endeours are rising. To these and such, I oppose *Marius*, and that stout reply of his in *Salust*: *They contemne mee as an upstart, I scorne their sloath and balensse. Againe, What they idly heare and reade at home, my selfe hath either acted or seene; if they scorne mee, let themscorne their Ancestors, who came by their Nobilitie as I have done: If they enuy mine Honour, let them also enuy my labours, mine innocence, my perils, &c.* Now see how equally they deale: that which they arrogate to themselves from the vertue of others, that they deny me for mine owne, because I have no Images, and my Nobilitie is new, &c. Shortly after: I cannot, to prooue my discent, bring forth the Images of my Ancestors, their Triumphs, their Consulships; but if neede be, I can shew Launces, my Ensigne, Caparisons and other such warlike implements, beside a number of Scarres vpon my breast: these are my Images, my Nobilitie, not left me by descent and inheritance, &c. And as resolute of late yeeres, was the answer of *Verdugo* a Spaniard, Commander in *Friseland*, to certaine of the *Spanish* Nobilitie, who murmured at a great feast, that the sonne of a Hang-man should take place about them, (for so he was, and his name importeth:) *Gentlemen* (quoth he) *question not my birth, or who my Father was, I am the sonne of mine owne desert and Fortune; if any man dares as much as I have done, let him come and take the Tables end with all my heart.*

CHAP. 2.

*Of the dignitie and necessitie of Learning in
Princes and Nobilitie.*

SINCE Learning then is an essentiall part of Nobilitie, as vnto which we are beholden, for whatsoeuer dependeth on the culture of the mind; it followeth, that who is nobly borne, and a Scholler withall, deserueth double Honour, being both *εὐσεβής* and *παλιμαρτίς*: for hereby as an Ensigne of the fairest colours, hee is asfarre discerned, and winneth to himselfe both loue and admiration, heighthing with skill his Image to the life, making it pretious, and lasting to posteritie.

*Si ad naturam
eximiam crudi-
tio accesserit illi
demum singu-
lare quoddam
existere Solet,
Cic. pro Archia
Poeta.*

It was the reply of that learned King of Arragon to a Courtier of his, who affirmed, that Learning was not requisite in Princes and Nobilitie, *Queste è voce d'un bue, non d'un Huomo*. For if a Prince be the Image of God, governing and adorning all thinges, and the end of all gouernment the obseruation of Lawes; That thereby might appeare the goodnesse of God, in protecting the good, and punishing the bad, that the people might be fashioned in their liues and manners, and come neere in the light of knowledge vnto him, who must protect and defend them, by establishing Religion, ordaining Lawes; by so much (as the Sunne from his Orbe of Empire) ought he to out-runne the rest in a vertuous race, and out-shine them in knowledge, by how much he is mounted neerer to heauen, and so in view of all, that his least eclipse is taken to a minute.

*Nicéphorus, lib.
17. cap. 40.*

*Regum. 1. Cap.
4. 3.*

What (tell me) can be more glorious, or worthy the Scepter, then to know God aright; the Mysteries of our saluation in Iesus Christ, to conuerse with God in soule, and oftner then the meere naturall man, to aduance him in his Creatures? to bee able with *Salomon* to dispute,
from

from the loftiest Cedar on *Libanus*, to the lowest Hifop vpon the wall; to be the Conduit Pipe and instrument, whereby (as in a goodly Garden) the sweete streames of heauens blessings are conueyed in pietie, peace and plentie, to the nourishing of thousands, and the flourishing of the most ingenious Arts and Sciences.

Wherefore, saith the Kingly Prophet, *Erudimini Reges, &c.* as if he should say; How can you Kings and ludges of the earth vnderstand the grounds of your Religion, the foundation and beginnings of your Lawes, the ends of your duties and callings; much lesse determine of such controuerfies, as daily arise within your Realmes and circuits, define in matters of Faith publique Iustice, your priuate and Oeconomiecke affaires; if from your cradles yee haue beene nursed (as *Solomons* foole) with ignorance, brutish Ignorance, mother of all miserie, that *Plato*, lib. 5. de infecteth your best actions with folly, rancketh you next to the beast, maketh your talke and discourse leathsome and heauie to the hearer, as a burthen vpon the way, your selues to be abused by your vassals, as blinde men by their Boyes, and to be led vp and downe at the will and pleasure of them, whose eyes and eares you borrow. *Ecclesiast. 15.*

Hence the royall *Salomon*, aboue all riches of God, desired wisdom and vnderstanding, that hee might gouerne, and goe before so mightie a people. And the ancient *Romanes*, when their voyces were demaunded at the Election of their Emperour, cryed with one consent, *Quis melior quam literatus?* Hence the *Persians* would elect none for their King, except he were a great Philosopher: and great *Alexander* acknowledged his, in *Iran*, from his Master *Aristotle*.

Rome saw her best dayes vnder her most learned Kings and Emperours; as *Numa*, *Augustus*, *Titus*, *Antoninus*, *Constantine*, *Theodosius*, and some others. *Plutarch* giueth the reason: *Learning*, (saith hee) reformeth the life and manners, and affoordeth the wholesomest aduice for the

20 *Of the dignitie and necessitie of Learning,*

Eutropius. the gouernment of a Common-wealth. I am not ignorant, but that (as all goodnesse else) shee hath met with her mortall enemies, the Champions of Ignorance, as *Licinius* gaue for his Mlot or Poetic: *Pestis Reipublica litera*; and *Lewis* the eleuenth, king of *France*, would euer charge his sonne to learne no more Latine then this, *Qui nescit dissimulare, nescit regnare*: but these are the fancies of a few, and those of ignorant and corrupted iudgements.

Plutarch.
Alciat. in Emblem. Since Learning then ioyned with the feare of God, is so faithfull a guide, that without it Princes vndergoe but lamely (as *Chrysostome* saith) their greatest affaires; they are blinde in discretion, ignorant in knowledge, rude and barbarous in manners and liuing: the necessitie of it in Princes and Nobilitie, may easily be gathered, who howsoeuer they flatter themselues, with the fauourable Sunshine of their great Estates and Fortunes, are indeede of no other account and reckoning with men of wisdom and vnderstanding, then Glowormes, that onely shine in the darke of Ignorance, and are admired of Idiots and the vulgar for the out-side; *Statues or huge Colosses full of Lead and rubbish within*; or the *Egyptian Asse*, that thought himselfe worshipful for bearing golden *Isis* vpon his backe.

Iacob. Wimpe-lingus. *Sigismund* King of the *Romanes*, and sonne to *Charles* the fourth Emperour, greatly complained at the Councell of *Constance*, of his Princes and Nobilitie, whereof there was no one that could answer an Embassadour, who made a speech in Latine; whereat *Lodonicke*, the Elector *Palatine*, tooke such a deepe disdaine in himselfe, that with teares ashamed, he much lamented his want of learning; and presently hereupon returning home, beganne (albeit hee was very old) to learne his Latine tongue. *Eberhard* also, the first Duke of *Wirtenberge*, at an assembly of many Princes in *Italy* (who discoursed excellently in Latine, while he stood still and could say nothing) in a
rage

rage strook his Tutor or Gouvernor there present, for not applying him to his Booke when he was young. I gladly alledge these examples, as by a publike Councell to condemne *Opinion of Heresie*, beleeuing to teach, and teaching to beleue, the vnnecessitie of Learning in Nobility; an error as preiudiciall to our Land, as sometime was that rotten Chest to *Ethiopia*, whose corrupted ayre ventred after many hundreds of yeares, brought a plague not onely vpon that Country, but ouer the whole world.

I cease to vrge further, the necessitie and dignitie of Learning, hauing (as *Ottanius* said to *Decius*, a Capitaine of *Antionies*), to the vnderstanding spoken sufficient; but to the ignorant too much, had I said lesse.

CHAP. 3.

Of the time of Learning, Dutie of Masters, and what the fittest Method to be obserued.

AS the Spring is the onely fitting seede time for graine, setting and planting in Garden and Orchard: So youth, the *Aprill* of mans life, is the most naturall and conuenient season to scatter the Seeds of knowledge vpon the ground of the mind, *δὴ τὰς ἰδὲς ἐν Πλάτῳ πολιτικῶν*, saith *Plato*, *It behooueth in youth out of hand, to desire and bend our minds to Learning*: neither as good Husband, while time serueth, let slip one houre; for, saith he, elsewhere, *Our ground is hard, and our horses be wild*: with-
all, if we meane to reape a plentifull harvest, take we the counsell of *Adrastus* in *Enripides*, *To looke that the seede be good*. For, in the foundation of youth, well ordered and taught, consists (saith *Plato* againe) the flourishing of the Common-Wealth. This tender Age is like water spilt vpon
E atable,

a table, which with a finger wee may draw and direct which way we list; or like the young Hop, which, if wanting a pole, taketh hold of the next hedge: so that now is the time (as Wake) to worke it plyant to any forme.

How many excellent wits haue we in this Land, that smell of the Caske, by neglecting their young time when they should haue learned! *Horace* his *Quo semel*, once fit for the best Wine, since too bad for the best Vineger, who growne to yeares of discretion, and solid vnderstanding, deeply bewaile their mis-spent, or mis-guided youth, with too late wishing (as I haue heard many) that they had lost a ioynt, halfe their estates, so that they had beene held to their Bookes when they were young. The most (and without cause) lay the fault vpon bad Masters; to say truth, it is a generall plague and complaint of the whole Land; for, for one discrete and able Teacher, you shall finde twenty ignorant and careless; who (among so many fertile and delicate wits as *England* affoordeth) whereas they make one Scholler, they marre ten.

The first and
maine error
of Masters.

In *Esbic.*

The first and maine Error of Masters, is want of discretion, when in such varietie of Natures as different as their countenances, the Master neuer laboureth to try the strength of euery capacitie by it selfe, which (as that *Lesbian* stone *Aristotle* speaketh of) must haue the rule fitted to it, not that brought to the rule: for as the selfe same medicines haue seuerall operations, according to the complexions they worke vpon; so one and the selfe-same Method agreeth not with all alike: some are quicke of capacitie, and most apprehensue, others of as dull; some of a strong memory, others of as weak; yet may that dullard or bad memory, (if he be obserued) proue as good, yea (in *Aristotles* opinion) better then of the other. But we see on the contrary, out of the Masters earterly iudgement, like Horses in a teame, they are set to draw al alike, when some one or two prime and able wits
in

in the Schoole, ^{which he culls out to admiration} (which he culls out to admiration if strangers come, as a Costardmonger his fairest Pippins) like fleete hounds goe away with the game, when the rest neede helping ouer a stile a mile behind: hence being either quite discouraged in themselves, or taken away by their friends (who for the most part measure their learning by the Forme they set in) they take leane of their bookes while they liue.

A second ouer-sight nie a kin to the former, is indiscretion in correction, in vsing all Natures alike, and that with immoderation, or rather plaine crueltie: true it is,

Quo quisque est solertior & ingeniosior, hoc docet iracundior. Cicero pro Ros. Comedo.
 or. But these fellowes belecue with *Chrysippus* in *Quintilian*, that their is no other Method of making a Scholler, then by beating him, for that he vnderstandeth not through their owne fault; wherein they shew themselves

egregious Tyrants, for, *Correction without instruction is plaine tyrannie.* Quintilian, lib. i. cap. 3.

The Noble, generous, and best Natures, are won by commendation, enkindled by Glory which is *sax mentis Virgil. honesta*, to whom conquest and shame are a thousand tortures. Of which disposition for the most part, are most of our young Nobilitie and Gentlemen, well borne, inheriting with their being, the vertue of their Ancestors, which euen in this tender greenesse of yeares wil bewray it selfe, as well in the Schoole as abroad at their play and childish recreations.

Quintilian aboue all others, desireth this disposition to make his Orator of, and whom chiding greeueth, to be tenderly dealt withall; yet haue I knowne these good and towardly Natures as roughly handled by our *Plagius Orbilius*, as by *Dionysius* himselfe taking reuenge vpon the buttockes of poore Boyes for the losse of his kingdome, and rayled vpon by the vmannerly names of block-heads (oft by farre worse then block-heads) asses, dolts, &c. which deeply pierceth the free and generous

Senec. de mori-
bus.

Spirit; for, *Ingenuitas* (saith *Seneca*) *non recipit contemptum*; Ingenuitie or the generous minde, cannot brooke contempt: and which is more vngentlemanly, nay barbarous and inhumane, pulled by the eares, lished ouer the face, beaten about the head with the great end of the rod, smitten vpon the lippes for enery slight offence with the *Ferula*, (not offered to their Fathers Scullions at home) by these *Amicos sive seros*; fitter far to keepe Beares, (for they thrive and are the fatter for beating, saith *Pliny*) then to haue the charge of Nobles and Gentlemen.

In *Germanie* the schoole is, and as the name importeth, it ought to bee meere *Ludus luterarius*, a very pastime of learning, where it is a rare thing to see a Rodde stirring: yet I heartily wish that our Children of *England* were but halfe so ready in writing and speaking Latine, which Boyes of tenne and twelue yeares old will doe so roundly, and with so neate a phrase and stile, that many of our Masters would hardly mend them; hauing onely for their punishment shame, and for their reward praise. *Caueendum à plagis* (saith *Quintilian*) *sed potius laude aliorum prolatione urgendus est puer*: that is, wee must hold our hands, and rather bring a Child forward with praise, and preferring of others. Beside, there ought to bee a reciprocall and a mutuall affection betwixt the Master and Scholler, which iudicious *Erasmus* and *Lodouicus Vives*, (sometimes teacher to *Queene Mary*, and a Spaniard, who came to *England* with *Queene Katherine* her mother) doe principally require, *Patrius in illum induendo affectum*, by putting on a Fathers affection toward him: and as *Pliny* saith, *Amore, non artifice docente, qui optimus Magister est*: To winne his heart and affection by loue, which is the best Master, the Scholler againe the contrary. So may a discret Master, with as much or more ease, both to himselfe & his Scholler, teach him to play at Tennis, or shoot at rousers in the field, and profit

*Erasm. in Epi-
ad Christ. anm
Lubecensem,
Plin. epist. lib. 4.*

profit him more in one moneth beside his encouragement, then in halfe a yeare with his strict and seuerer vsage. But in stead heereof, many of our Masters for the most part so behaue themselves, that their very name is hatchfull to the Scholler, who tremble h at their conning in, reioyceth at their absence, and looketh his Master (returned) in the face, as his deadly enemy.

Some affe, and seuerer Schooles enforce, a precise and tedious strictnesse, in long keeping the Schollers by the walles; as from before fixe in the morning, till twelue, or past; so likewise in the afternoone: which beside the dulling of the wit, and deiecting the Spirit, (for, *Ory non minus quam a gory ruto extare debet*) breedeth in him afterward, a kinde of hate and carelesnesse of study when hee commeth to bee *suus* *in* *ris*, at his owne liberty, (as experience prooueth by many, who are sent from seuer Schooles vnto the Vniuersities): withall, ouer-loading his memorie, and taking off the edge of his inuention, with ouer-heavy taskes in Themes, Verses, &c. To be continually poring on the Booke (saith *Socras*) hurteth and weakeneth the memory very much; affirming learning to be sooner attained vnto by the eare in discourse and hearing, then by the eye in continuall reading. I verily beleue the same, if wee had Instructors and Masters at hand, as ready as bookes. For wee see by experience, these who haue beene blinde from their birth, to retaine more by hearing, then others by their eyes, let them reade neuer so much: wherefore *Fabius* would haue, *Istud ediscendi tatum protinus à pueris denorari*, this same toyle or tediousnesse of learning by heart, to be presently swallowed or passed ouer by Children.

*Cicero pro
Plane.*

Conuerse
with the learn-
ed, better
then reading.

Wherefore I cannot but commend the custome of their Schooles in the Low-Countries, where for the auoyding of this tedious sitting still, and irksome poring on the

booke all day long; after the Scholler hath receiued his Lecture, he leaueth the Schoole for an houre, and walketh abroad with one or two of his fellowes, either into the field, or vp among the trees vpon the rampire; as in *Andwerpe, Breda, Vtrecht, &c.* where they conferre and recreate themselues till time calls them in to repeate, where perhaps they stay an houre; so abroad againe, and thus at their pleasure the whole day. For true it is, that *Lipsius* in epist. *Lipsius* saith, *ingenia vegetatissima*, must haue *suos recessus*, strögs and liuely wits must haue their retrait or intermission of exercise, and as *Rammes* (engines of warre in old time) recoyle backe to returne with the greater force; which the mind doth vnto study after pause and rest, not vnlike a field, which by lying fallow, becommeth farre more fat and fruitfull.

A fourth error, is the contrary (for, *Stulti in contraria currunt*), too much carelesse and remissnesse in not holding them in at all, or not giuing them in the Schoole that due attendance they ought: so that euery day is play-day with them, bestowing the Summer in seeking Birds-nests, or haunting Orchards; the Winter, in keeping at home for cold, or abroad all day with the Bow, or the birding-peece: they making as little conscience in taking, as their Master in giuing their learning, who forgetteth belike, that *Rumour* layeth each fault of the Scholler vpon his necke. *Plato* remembreth one *Protagoras*, a Bird of the same feather, who when he had liued threescore yeares, made his boast, he had spent fortie of those threescore, in corrupting and vndoing youth. We haue, I feare, a race of those *Protagor-asses* euen yet among our common Schoole-masters in *England*.

*Plutarch, ad
Traianum.*

But the diseases whereunto some of them are very subiect, are *Humour* and *Folly* (that I may say nothing of the grosse Ignorance and insufficiency of many) whereby they become ridiculous and contemptible both in the Schoole and abroad. Hence it comes to passe, that in many

many places, especially in *Italy*, of all professions that of *Pedanteria* is held in basest repute; the Schoole-master almost in every Comedy being brought vpon the Stage, to paralell the *Zam*, or *Pantaloun*. He made v^e good sport in that excellent Comedy of *Pedantius*, acted in our Trinite Colledge in *Cambridge*: and if I bee not deceiued, in *Priscianus vapulans*, and many of our English Playes.

I knew one, who in Winter would ordinarily in a cold morning, whip his Boyes ouer for no other purpose then to get himselfe a heat: another beat them for swearing, and all the while sweares himselfe with horrible oathes, he would forgiue any fault sauing that.

I had I remember my selfe (neere *S. Albanes* in *Hertfordshire* where I was borne) a Master, who by no entreatie would teach any Scholler he had, farther then his Father had learned before him; as if he had onely learned but to reade English, the sonne, though he went with him seauen yeares, should go no further; his reason was, they would then prooue saucy rogues, and controule their Fathers; yet these are they that oftentimes haue our hopefull Gentry vnder their charge and tuition, to bring them vp in science and ciuilitie.

Beside, most of them want that good and direct Method, whereby in shortest time and with least labour, the Scholler may attaine vnto perfection; some teaching priuately, vse a Grammar of their owne making; some againe, none at all: the most *Lillies*, but praposterously posted ouer, that the boy is in his Quantitie of Syllables, before hee knoweth the Qualitie of any one part of speech; for hee profiteth no more then he mastereth by his vnderstanding. Nor is it my meaning that I would all Mastersto be tyed to one Methode, no more then all the Shires of England to come vp to *London* by one high way; there be many equally alike good. And since Me-
thod, as one saith, is but *ordinamentum*, let every Master if hee
Philoponus 1.
Physicorum.
can

See M. Doctor
Webbe
his Appeale
to Truth.

can, by pulling vp stiles and hedges, make a more neere
and priuate way to himselfe, and in Gods name say with
the diuineſt of Poets :

Georgic. 3.

——— *deſerta per avia dulcis*
Raptat amor, invat ire iugis, quæ nulla priorum
CASTALIV M molli diuertunt orbua cliuo.

With Sweet Loue rapt, I now by Defart's paſſe,
And ouer hils, where neuer track of yore :
Deſcending eaſily, yet remembered was,
That led the way to *CASTALIE* before.

But in ſtead of many good they haue infinite bad, and
go ſtumbling from the right as if they went blindfold for
a wager: hence commeth the ſhifting of the Scholler frô
Maſter to Maſter, who poore boy (like a hound among
a Company of ignorant hunters hollowing euery deere
they ſee) miſſeth the right, begetteth himſelfe new la-
bour, and at laſt by one of ſkill, but well read or beaten
for his paines. They cannot commonly erre, if they ſhall
imitate the builder, firſt to prouide the Scholler with
matter, then caſt to lay a good foundation, I meane a ſo-
lide vnderſtanding of the Grammar, euery rule made fa-
miliar and faſt, by ſhort and pleaſant examples, let him
bring his matter into forme, and by little and little raiſe
the frame of a ſtrong and well knit ſtile both in writing
and ſpeaking; and what doth harme in all other building,
is heere moſt profitable and needfull, that is, *Translation*.
For I know nothing that benefiteth a Scholler more
then that : firſt by tranſlating out of Latine into Engliſh,
which laid by for ſome time, let him tranſlate out of
Engliſh into Latine againe varying as oft as he can both
his words and Phraſes. *Doſetus* who hath gathered all the
Phraſes of *Tullie* into one volume, *Mannius*, *Eraſmus*
his *Copia*, and *Drax* his *Calliſpæa* with others, will helpe
him

him much at the first; let him after by his owne reading enrich his vnderstanding, and learne *haurire ex ipsis fontibus*, next exercise himselfe in *Theories* and *Declamation* if he be able. The old method of teaching Grammar, saith *Suetonius*, was disputation in the fore-noone, and declamation in the after-noone; but this I leaue to the discretion of the iudicious Master.

I passe ouer the insufficiencie of many of them, with ill-example of life (which *Plato* wisheth aboue all things to be respected and looked into) whereof as of Physicke and ill-Physicians, there is many times more danger then of the disease it selfe; many of them being no Grammarians at all, much lesse (as *Quintilian* requireth in a Schoolemaster) Rhetoricians to expound with proper and purest English, an eloquent Latine or Greeke Author, vnfold his inuention: and handling of the subiect, shew the forme and fluencie of the style, the apt disposition of figures, the proprietie of words, the weight of graue and deepe Sentences, which are *nerui orationis*, the sinewes of discourse. Musicians, without which Grammar is imperfect in that part of *Prosodia*, that dealeth onely with Meter and Rhythmicall proportions. Astronomers to vnderstand authours who haue written of the heauens and their motions, the seuerall Constellations, setting and rising of the Planets, with the sundry names of circles and points; as *Manilius* and *Pontanus*. And lastly, Naturall and Morall Philosophers, without which they cannot as they ought, vnderstand *Tullies Offices*, or *Aesops* Fables, as familiar as they seeme.

Farre bee it that I may be thought to question the worth and dignitie of the painfull and discrete teacher, who, if Learning be needfull, must be as necessarie: besides, I am not ignorant, that euen the greatest Princes with the most reuerend Bishops, and most profound Schollers of the world, haue not beene ashamed of teaching the Grammar: or that I inueigh in the least, against

Augustus and
Octavianus Caesar
Dionysius.
L. Aemilius.
Aristotle.
Aaron the first
Erasmus.
Ioseph Scaliger
the &c.

the learned and worthy Masters of our publike Schooles, many of whom may be ranked with the most sufficient Schollers of *Europe*. I inueigh against the pittifull abuse of our Nation by such, who by their ignorance and negligence deceiue the Church and Common-wealth of seruiceable members, Parents of their Money, poore Children of their time, esteeme in the world, and perhapes meanes of liuing all their liues after.

CHAP. 4.

Of the duties of Parents in their Childrens Education.

Neither must all the blame lye vpon the Schoole-master, fond and foolish Parents haue oft as deepe a share in this pretious spoile; as he whose cockering and apish indulgence (to the corrupting of the minds of their Children, disabling their wits, effeminating their bodies) how bitterly doth *Plato* taxe and abhorre? For auoyding of which, the Law of *Lycorgus* commaunded children to be brought vp, and to learne in the Country, farre from the delicacie of the City; and the *Brutij* in *Italy*, a people bordering vpon *Lucania*, following the custome of the *Spartans*, sent their children after the age of foureteene away, to be brought vp in fields and Forests among Shepheards and Heardsmen; without any to look vnto them, or to waite vpon them: without apparell, or bed to lye one, hauing nothing else then Milke or Water for their drinke, and their meate such as they could kill or catch. And heare the aduise of *Horace*:

In Gordia

Horat. lib. 3.
Ode 2.

*Augustam, amice, pauperiem pati
Robustum acrimilitia puer
Condiscat, & Parthos feroces
Vexet eques metendus hasta,
Visamque sub dio, & trepidis agat
In rebus, &c.*

Friend,

Friend, let thy child hard pouerty endure,
And, growne to strength, to warre him selfe inure;
And brauely mounted learne, sterne Cauallere,
To charge the fiercest *Parthian* with his speare:
Let him in fields without doores leade his life,
And exercise him where are dangers rife, &c.

If any of our young youths and Gallants were died in this manner, Mercers might saue some Paper, and Cittie Laundresses goe make Candles with their Saffron and Egges; Dicing houses and ten shilling Ordinaries, let their large Roomes to Fencers and Puppit-players, and many a painted peece betake her selfe to a Wheele or the next Hospitall. But now adaies, Parents either giue their Children no education at all, (thinking their birth or estate will beare out that): or if any, it leaueth so slender an impression in them, that like their names cut vpon a Tree, it is ouer-growne with the old barke by the next Summer. Beside, such is the most base and ridiculous parsimony of many of our Gentlemen, (if I may so terme them) that if they can procure some poore Bachelor of Art from the Vniuersitie to teach their Children say Grace and serue the Cure of an Impropriation, who wanting meanes and friends, will be content vpon the promise of tenne pounds a yeare at his first coming, to be pleased with five; the rest to be set off in hope of the next aduouson, (which perhaps was sold before the young man was borne): Or if it chance to fall in his time, his Lady or Master tels him; Indeepe Sir wee are beholden vnto you for your paines, such a liuing is lately fallen, but I had before made a promise of it to my Butler or Bailiffe, for his true and extraordinary seruice: when the truth is, hee hath bestowed it vpon himselfe, for fourescore or an hundred peeces, which indeed his man two daies before had fast hold of, but could not keepe.

Is it not commonly seene, that the most Gentlemen

Philip de Com-
mines, lib. 1.

Seneca ad Lu-
cil. epist. 31.

Matres omnes
filios in peccato
& auxilio in
paterne iniuria
esse solent.
Terent. in
Heautont.

will giue better wages, and deale more bountifully with a fellow who can but teach a Dogge, or reclaime an Hawke, then vpon an honest, learned, and well qualified man to bring vp their children? It may be, hence it is that Dogges are able to make Syllogismes in the fields, when their young Masters can conclude nothing at home, if occasion of argument or discourse be offered at the Table. *Looke vpon our Nobilitie and Gentry now adaies (saith a wise and graue Historian) and you shall see them bred, as if they were made for no other end then pastime and idlenes; they obserue moderation neither in talke nor apparell: good men, and such as are learned, are not admitted amongst them; the affaires of their estates they impose vpon others, &c.* But to view one of them rightly, (saith Seneca) *looke vpon him naked, lay-by his estate, his Honors, et alia fortuna mendacia, his other false disguisements of Fortune, and behold his mind, what and how great be is, whether of himselfe, or by some borrowed greatnesse.*

But touching Parents, a great blame and imputation (how iustly I know not) is commonly laid vpon the Mother; not onely for her ouer tendernesse, but in winning at their lewd courses; yea, more in seconding, and giuing them encouragement to doe wrong, though it were, as *Terence* saith, against their owne Fathers.

I dare not say it was long of the Mother, that the son told his Father, he was a better man, and better descended then he.

Nor will I affirme that it is her pleasure, the Chamber-maid should be more curious in fitting his ruffe, then his Master in refining his manners.

Nor that it is she that filleth the Cisterne of his lawissh expence, at the Vniuersitie, or Innes of Court; that after foure or fife yeares spent, he returnes home as wise as *Ammonius* his Assie, that went with his Master euery day to the Schoole, to heare *Origen* and *Porphyrie* reade Philosophy.

But:

But albeit many Parents haue beene diligent enough this way, and good Masters haue likewise done their parts, and neither want of will or abilitie of wit in their Children to become Schollers, yet (whether out of an ouer-weening conceipt of their towardnesse, a pride to haue their sonnes out-goe their neighbours, or to make them men before their times) they take them from Schoole, as Birds out of the nest, ere they be flidge, and send them so young to the Vniuersitie, that scarce one among twentie proueth ought. For as tender plants, too soone or often remoued, beginne to decay and die at the roote; so these young things, of twelue, thirteene, or foureteene, that haue no more care then to expect the next Carrier, and where to sup on Fridayes and Fasting nights: no further thought of studie, then to trimme vp their studies with Pictures, and place the fairest Bookes in openest view, which poore Lads, they scarce euer opened, or vnderstand not; that when they come to Logicke, and the crabbed grounds of Arts, there is such a disproportion betweene *Aristotles Categories*, and their childish capacities, that what together with the sweetnesse of libertie, variety of companie, and so many kinds of recreation in Towne and Fields abroad, (being like young Lapwings apt to bee snatched vp by euery Buzzard) they prooue with *Homers Willow* *ωλισθαπται*, and as good goe gather Cockles with *Caligulas* people on the Sand, as yet to attempt the difficulties of so rough and terrible a passage.

Others againe, if they perceiue any wildnes or vn-staydnesse in their children, are presently in despaire, and out of all hope of them for euer prouing Schollers, or fit for any thing else; neither consider the nature of youth, nor the effect of time, *the Physitian of all*. But to mend the matter, send them either to the Court to serue as Pages, or into *France* and *Italy* to see fashions,

and mend their manners, where they become ten times worse. These of all other, if they bee well tempered, prooue the best mettall; yea *Tullie* as of necessitie desireth some abundant ranknesse or superfluity of wit, in that yong-man, he would choose to make his Orator of.

I. De Oratore. *Vellem* (saith he) *in adolescente aliquod redundans & quod amputem*: I wish in a yong man something to spare and which I might cut off. This taken away ere degenerate with luxurious abundance, like that same ranke vine the Prophet *Ieremy* speaketh of, you shall finde the heart *divino sacro eductum*: and found timber within, to make *Mercurie* of, *qui non fit ex quocumque ligno*, as the proverbe saith.

Ier. 1. 21.

And some of a different humour will determine, euen from the A, B, C. what calling their children shall take vpon them, and force them euen in despight of Nature, like *Lycurgus* his whelpes, to runne contrary courses, and to vndertake professions altogether contrary to their dispositions: This, saith *Erasmus*, is, *peccare in genium*. And certainly it is a principall point of discretion in parents to be thoroughly acquainted with and obserue, the disposition and inclination of their children, and indeed for euery man to search into the addiction of his *Genius* and not to rest nature as Musicians say, out of her key, or (as *Tullie* saith) *to contend with her*, making the Spaniel to carry the Asses load; which was well obserued by the *Lacedemonians* and ancient *Romanes*, in laying forth instruments of sundry occupations before their children, at a certaine age, they to choose what liked them best, and euer after to take vpon them that profession whereunto they belonged.

How many are put, by worldly and couetous fathers *inuita Minerva*, to the study of the lawes (which study I confesse to be Honourable and most deseruing), who notwithstanding spend most of their time euen in Diuinity at the Innes of the Court? and how many Diuines haue

haue wee, (I appeale to the Courts), heires of their fathers, friends, (or purchas'd) aduoufons, whom the buckram bagge would not better befecme then the Bible? being neuer out of law with their parishioners, following their Suites and Causes from Court to Court, Terme to Terme, no Attorney more.

In like manner I haue knowne many Commanders and worthy Gentlemen, aswell of our owne Nation as strangers, who following the warres, in the field and in their Armes, haue confessed vnto me, Nature neuer ordained them for that profession; had they not fallen accidentally vpon it, either through death of friends, harshnesse of Masters and Tutors, thereby driuen from the Vniuersitie (as an Honorable friend of mine in the Low Countries hath many times cōplained vnto me): or the most common mischiefe, miserableness of greedie parents the ouerthrow and vndoing of many excellent and prime wits; who to saue charges, marrie a daughter, or preferre a younger brother, turne them out into the wide world with a little money in their purses (or perhaps none at all) to seeke their Fortunes, where Necessitie directs and besots their spirits, not knowing what calling or course to take; enforceth them desperate to begge, borrow, or to worse or baser shifts (which in their own natures they detest as hell) to goe on foote, lodge in Ale-houses and fort themselues with the basest companie, till what with want and wandring so long in the Circle, at last they are (vpon the center of some hill) constrained to say (as *Hercules* between his two pillars) *Non ultra.*

Much lesse haue parents now a daies that care to take the paines to instruct and reade to their children themselves, which the greatest Princes and noblest personages haue not beene ashamed to doe. *Othanius Augustus Caesar* read the workes of *Cicero* and *Virgil*, to his children and nephewes himselfe. *Anna* the daughter of *Alexis* the

Shée is cited
by B. Jewell in
his Apologie.

the Grecian Emperour, was by her father so instructed, that while shee was yet a young and goodly Lady, shee wrote of her selfe a very learned and authentique Historie of the Church. *Emilius Paulus* the sonne (who so brauely ended his daies at *Cannas*; when his Colleague forsooke him) seeing the fauour of the State not inclineable towards him, left the Citie, and onely spent his time in the Countrey, in teaching his owne children their Latine and Greeke; notwithstanding hee daily maintained Grammarians, Logicians, Rhetoricians, Painters, Caruers, Riders of great horses, & the skilfullest Huntsmen he could get, to instruct and teach them in their severall professions and qualities.

In Farragine
Epistolarum.

The three daughters of ever-famous Sir *Thomas Moore*, were by their father so diligently held to their booke (notwithstanding he was so daily employed being L. Chauncelor of England) that *Erasmus* saith, he found them so ready and perfect in *Lillie*, that the worst Scholler of them was able to expound him quite through without any stop, except some extraordinarie and difficult place. *Quod me* (saith he) *aut mei similem esset remoratum.* I shall not neede to remember, within memorie, those foure sisters, the learned daughters of Sir. *Ambonie Cooke*, and rare Poetresses, so skilfull in Latine and Greeke, beside many other their excellent qualities, eternized alreadie by the golden pen of the Prince of Poets of our time; with many other incomparable Ladies and Gentlewomen in our land, some yet liuing, from before whose faire faces Time I trust will draw the curtaine.

George Buchan-
nan.

Lastly, the fault may be in the Scholler himselfe, whom Nature hath not so much befriended with the gift of vnderstanding, as to make him capable of knowledge; or else more vniust, disposed him to sloath, or some other worse in-bred vice. *Marcus Cicero*, albeit hee was the sonne of so wise, so eloquent, and so sober a father (whose very counsell and company had beene enough to haue
put

put learning and regard of well living into the most barbarous *Gen*) : and had *Cratippus*, so excellent a Philosopher to his Reader at *Athens* : yet by the testimonie of *Pliny*, he proued so notorious a drunkard, that he would ordinarily drinke off two gallons of Wine at a time, and became so debauched euery way, that few of that age exceeded him. Sundry the like examples might be produced in our times, but one of this nature is too many. Others on the contrary, are *autodidactoi*, and haue no other helpes saue God, and their owne industry ; wee neuer reade of any Master *Virgil* euer had. *S. Augustine* likewise saith of himselfe : *Se didicisse Aristotelis Categorias nemine tradente* : That hee learned *Aristotles Categories*, or *Prædicaments*, no man instructing him ; which, how hard they bee at the first to wade through without a guide, let the best witte of them all try. And *Beda* our Countrey-man, (for his profound learning in all Sciences) fir-named *Venerabilis*, attained to the same within the limits of his Cell in *Northumberland*, though it is said he was once at *Rome*. *Ioseph Scaliger* taught priuate-ly many yeares in a Noble-mans house, and neuer made abode in any Vniuersitie, that euer I heard of, till called in his latter yeares to *Leyden* in *Holland* : and many admirable Schollers and famous men, our Age can produce, who neuer came at any Vniuersitie, except to view the Colledges, or visit their friends, that are inferiour to few Doctors of the Chaire, either for Learning or Iudgment, if I may say so, *Pace matris Academicæ*.

Cicero Of-
fic. lib. 1.
Marc. Cicero,
cum pater ab-
stinens issimus
fuerat, binos
côgios hauri-
re solitus est.
(teste Plinio.)
Temulentus
impegit
Scyphum. M.
Agrippæ. Va-
ler. Max.

CHAP. 5.

Of a Gentlemans carriage in the Vniuersitie.

HAuing hitherto spoken of the dignitie of learning in generall, the duty and qualitie of the Master, of ready Method for vnderstanding the Grammar, of the Parent, of the child : I turne the head of my Discourse, with my Schollers horse, (whom me thinks I see stand ready bridled) for the Vniuersitie. And now M. *William Howard*, giue mee leave (hauing passed that, I imagine, *Limbus puorum*, and those perilous pikes of the Grammar rules) as a well-willer vnto you and your studies, to beare you company part of the way, and to direct henceforth my Discourse wholly to your selfe.

Since the *Vniuersitie* whereinto you are embodied, is not vntruly called the *Light* and *Eye* of the Land, in regard from hence, as from the Center of the Sunne, the glorious beames of *Knowledge* disperse theselues ouer all, without which a Chaos of blindness would repofesse vs againe : thinke now that you are in publike view, and *nucibus relinquitis*, with your gowne you haue put on the man, that from hence the reputation of your whole life taketh her first growth and beginning. For as no glory crowneeth with more abundant praise, then that which is heere won by diligence and wit : so there is no infamie abaseth the value and esteeme of a Gentleman all his life after, more then that procured by *Sloth* and *Error* in the Vniuersities ; yea, though in those yeares whose innocencie haue euer pleaded their pardon ; whereat I haue no a little meruailed, considering the freedome and priuiledge of greater places.

But as, in a delicate Garden kept by a cunning hand,
and

and ouerlooked with a courious eye, the least disorder or ranknesse of any one flower, putteth a beautifull bed or well contriued knot out of square, when rudenesse and deformitie is borne withall, in rough and vndressed places: so beleue it, in this Paradise of the Muses, the least neglect and impresion of *Errors* foot, is so much the more apparant and censured, by how much the sacred Arts haue greater entereſt in the culture of the mind, and correction of manners.

Wherefore, your first care, euen with pulling off your Boots, let be the choice of your acquaintance and company. For as infection in Cities in a time of sicknesse is taken by concourse, and negligent running abroad, when those that keepe within, and are warie of themselves, escape with more safetie: so it falleth out here in the Vniuersitie; for this *Eye* hath also her diseases as well as any other part of the body, (I will not say with the Physitians more) with those, whose priuate houses and studies being notable to containe them, are so cheape of themselves, and so plyable to good fellowship abroad; that in mind and manners (the tokens plainly appearing) they are past recovery ere any friend could heare they were sicke.

Entertaine therefore the acquaintance of men of the soundest reputation for *Religion, Life, and Learning*, whose conference and company may bee vnto you ^{μουσιον} ^{εμπλοκη των} ^{την} ^{μουσικων} ^{τεχνων.} a liuing and almouring Library. For ^{μουσικων} ^{τεχνων.} conference and conuerse was the first Mother of all Arts and Science, as being the greatest discouery of our ignorance and increaser of knowledge, teaching, and making vs wise by the iudgements and example of many: and you must learne herein of *Plato*, ^{πλάτων} ^{φιλομαθής, φιλάκουσις, ἄνθρωπος ἄνους,} that is, *To bee a lover of knowledge; desirous to heare much; and lastly, to enquire and aske often.* ^{Ευριπίδης in Ανδριοναχέ}

For the companions of your recreation, consort your selfe with Gentlemen of your owne ranke and qualitie;

for that friendship is best contenting and lasting. To be ouer free and familiar with inferiours, argues a basenesse of Spirit; and begetteth contempt: for as one shall here at the first prize himselfe, so let him look at the same rate for euer after to be valued of others.

Carry your selfe euen and fairely, *Tanquam in statera*, with that moderation in your speech and action, (that you seeme with *Vlysses*, to haue *Minerva* alwaies at your elbow): which should they be weighed by *Envy* her selfe, shee might passe them for currant; that you be thought rather leauing the Vniuersitie, then lately come thither. But hereto the regard of your worth, the dignitie of the place, and aboundance of so many faire preferments, will be sufficient Motiues to stirre you vp.

Seneca de
breuitate vitæ
Cap. 1. & 3.

Husband your time to the best, for, *The greedy desire of gaining Time, is a couetousnesse onely honest.* And if you follow the aduice of *Erasmus*, and the practise of *Plinius secundus*, *Disc in operam partire*, to diuide the day into seuerall taskes of studie, you shall finde a great ease and furtherance hereby: remembring euer to referre your most serious and important studies vnto the morning, *Which finisheth alone* (say the learned) *three parts of the worke.* *Iulius Caesar* hauing spent the whole day in the field about his militarie affaires, diuided the night also, for three seuerall vses: one part for his sleepe; a second, for the common-wealth and publique businesse; the third, for his booke and studies. So careful and thrifitie were they then of this precious treasure which we as prodigall lauish out, either vainely or viciously, by whole moneths and years, vntill we be called to an account by our great Creditor, who will not abate vs the vaine expence of a minute.

But forasmuch as the knowledge of God, is the true end of all knowledge, wherein as in the boundlesse & immense *Ocean*, all our studies and endeouours ought to embosome theselues; remember to lay the foundation of your studies

studies, *The feare and seruice of God*, by oft-frequenting Prayer and Sermons; reading the Scriptures, and other Tractates of Pietie and Deuotion: which howsoever prophane and irreligious Spirits condemne and condemne, as *Politian* a Canon of *Florence*, being vpon occasion asked if hee euer read the Bible ouer; *Yes once* D Perzel. 2. Po (quoth he) *I read it quite through, but neuer bestowed my Bill.* Melancthon. time worse in all my life. Beleeue you with *Chrysostome* Preferring moreouer wickedly and prophanely the Odes of Pindar, before the Psalmes of David. that the ignorance of the Scriptures, is the beginning and fountain of all euill: That the word of God is (as our Chrysost. in epist. ad Coloss. cap. 2. Sauour calleth it) the key of knowledge; which giuen by inspiration of God, is profitable to teach, to conuince, to correct and to instruct in righteousness. And rather let the pious and good King *Alphonso*, be a president vnto you and to all Nobilitie, who read ouer the Bible not once, nor twice, but foureteene times, with the Postils of *Lyra* and *Burgensis*, containing thrice or foure times as much in quantitie, and would cause it to be caried ordinarily with his Scepter before him, whereon was engrauen, *Pro lege tu vita Alphonso.* Eginardus in vita Caroli magni.

& Grege.

And that worthy Emp. & great Champion of Christendome, *Charlemaigne*, who spent his daies of rest (after so many glorious victories obtaind of the *Saracens* in *Spain*, the *Hunnes*, *Saxons*, *Gothes* and *Vandals* in *Lumbardie* and *Italy*, with many other barbarous Nations, whereof millions fell vnder his Sword) in reading the holy Scriptures, and the workes of the Fathers, especially *S. Augustine*, and his bookes *De Ciuitate Dei*, in which hee tooke much delight: Whom besides, it is recorded, to haue beene so studious, that euen in bed, hee would haue his Pen and Inke, with Parchment at his Pillow readie, that nothing in his meditation, nothing might ouer-slip his memorie: and if any thing came into his minde, the light being taken away, a place vpon the wall next him, was thinly ouer-laid with waxe, whereon with a brasen pin he would write in the darke. And we reade, as oft as

a new King was created in *Israel*, he had with the ornaments of his kingly dignitie, the Booke of the Law deliuered him; signifying his Regall authoritie, was lame and defectiue, except swaied by Piety and Wisdom, contained in that booke. Whereunto alludeth that deuice of *Paradise*, an Image vpon a Globe, with a sword in owne hand, and a booke in the other, with *Ex viroque Caesar*; and to the same purpose, another of our owne in my *Minerva Britanna*, which is a Serpent wreathed about a Sword, placed vpriight vpon a Bible, with the word, *Initium Sapientie*.

CHAP. 6.

Of stile in speaking and writing, and of Historie.

Cicero. 7. de
Oratore,

Cic. in prolog
Rhetor.

SINCE speech is the Character of a man, and the Interpreter of his mind, and writing, the Image of that; that so often as we speak or write, so oft we vndergoe censure and iudgement of our selues: labour first by all meanes to get the habit of a good stile in speaking and writing, as well English as Latine. I call with *Tully* that a good and eloquent stile of speaking, *Where there is a iudicious fitting of choise words, apt and graue Sentences vnto matter well disposed, the same being uttered with a comely moderation of the voice, countenance and gesture.* Not that same ampullous & Scenical pompe, with emptie furniture of phrase, wherewith the Stage, and our pettie Poeticke Pamphlets sound so big, which like a net in the water, though it feeleth weightie, yet it yeeldeth nothing; since our speech ought to resemble, wherin neither the curiousnesse of the Picture, or faire proportion of Letters, but the weight is to be regarded: and as *Plutarch* saith, when our thirst is quenched with the drinke, then

then wee looke vpon the enneling and workmanship of the boule; so first your hearer coueteth to haue his desire satisfied with matter, ere hee looketh vpon the forme or vinetry of words, which many times fall in of themselues to matter well contriued, according to *Horace*:

Rem bene dispositam vel verba inuisa sequuntur:

In Arte Poet.

To matter well dispos'd, words of themselues do fall.

Let your stile therefore bee furnished with solid matter, and compact of the best, choise, and most familiar words; taking heed of speaking, or writing such words, as men shall rather admire then vnderstand. Here were *Tiberius*, *M. Anthony*, and *Marcus*, much blamed and iested at by *Augustus*, himsele vsing euer a plaine and most familiar stile: and as it is said of him, *Verbum insolens tanquam scopulum effugiens*. Then sententious, yea better furnished with sentences then words, and (as *Tully* willeth) without affectation: for as a King said, *Dum terfiori studamus eloquendi formula, subterfugis nos elanculum, apertus ille & familiaris dicendi modus*. Flowing at one and the selfe same height, neither taken in and knit vp too short, that like rich hangings of Arras or Tapestry, thereby lose their grace and beautie, as *Themistocles* was wont to say: nor suffered to spread so farre like soft Musicke in an open field, whose delicious sweetnesse vanisheth, and is lost in the ayre, not being contained within the walles of a roome. In speaking, rather lay downe your words one by one, then poure them forth together; this hath made many men naturally flow of speech, to seem wisely iudicious, and be indiciouly wise; for, beside the grace it giueth to the Speaker, it much helpeth the memorie of the hearer, and is a good remedy against impediment of speech. *Sir Nicholas Bacon*, sometime Lord Chancellor of England, and father to my

Henricus Octauus Angliæ Rex in epistola quadam ad Erasimum Rotterod. in Faragine Epist.

Lord

Lord of S. *Albawes*, a most eloquent man, and of as sound learning and wisdom, as England bred in many Ages: with the old Lord *William Burgbley*, Lord Treasurer of England; haue aboue others herein beene admired, and commended in their publique speeches in the Parliament-house and Starre-Chamber: for nothing drawes our attention more then good matter, eloquently digested, and vttered with a gracefull, cleere, and distinct pronuntiation.

But to be sure your stile may passe for currant, as of the richest alloy, imitate the best Authors as wel in Oratorie as Historie; beside the exercise of your owne Invention, with much conference with those who can speak well: nor bee so foolish precise as a number are, who make it Religion to speake otherwise then this or that Author. As *Longinus* was laughed at by the learned, for his so apish and superstitious imitation of *Tully*, in so much as hee would haue thought a whole Volume quite marred, if the word *Possibile* had passed his pen; because it is not to be found in all *Tullie*: or euery Sentence had not sunke with, *esse posse videntur*, like a peale ending with a chime, or an *Amen* vpon the Organes in *Paules*. For as the young Virgin to make her fairest Garlands, gathereth not altogether one kind of Flower; and the cunning Painter, to make a delicate beauty, is forced to mixe his Complexion, and compound it of many Colours; the Arras-worker, to please the eyes of Princes, to be acquainted with many Histories: so are you to gather this Hony of eloquence, *A gift of beaues*, out of many fields; making it your owne by diligence in collection, care in expression, and skill in digestion. But let me leade you forth into these all-flowrie and verdant fields, where so much sweete varietie will amaze, and make you doubtfull where to gather first.

Exod. 4.

Cicero.

First, *Tullie* (in whose bosome the Treasurer of Eloquence seemeth to haue beene locked vp, and with him

to

to haue perished) offereth himselfe as *Pater Romani elo-*
qui: whose words and stile (that you may not bee held
 an Heretique of all the world) you must preferre aboue
 all other, as well for the sweetnesse, grauitie, richnesse,
 and vnimitable texture thereof; as that his workes are
 throughout seasoned with all kind of Learning, and re-
 lish of a singular and Christianlike honesty. *There wan-*
ted not in him (saith *Tacitus*) *knowledge of Geometry, of Tacitus in*
Musicks, of no manner of Art that was commendable and Oratore.
honest; he knew the subtiltie of Logick, each part of Mo-
rall Philosophy, and so forth. How well he was seen in the
 Ciuill Lawes, his Bookes *De legibus*, and the actions in
Verrem, wil shew you: which are the rather worthy your
 reading, because you shall there see the grounds of ma-
 ny of our Lawes heere in England. For the integritie of
 his mind, though his Offices had lien suppressed, let this
 one saying (among many thousand s) perswade you to a
 charitable opinion of the same: *Arcta conscientia trans-*
uersum unquam, non oportet quenquam in omni sua vita
discedere. Whereto I might adde that tale of Gyges ring
 in his Offices, which booke let it not seeme contempti-
 ble vnto you, because it lyeth tossed and torne in euery
 Schoole; but bee precious, as it was sometime vnto the
 old Lord *Burghley*, Lord high Treasurer of England, be-
 fore named; who, to his dying day, would alwaies carry
 it about him, either in his bosome or pocket, beeing
 sufficient (as one said of *Aristotles* Rhetoriques) to
 make both a Scholler and an honest man. Imitate
Tully for his phrase and stile, especially in his Epistles
Ad Atticum; his Bookes *De Oratore*: among his O-
 rations, those *Pro M. Marcello*, *Pro Archia Poeta*,
T. Annio Milone, *Sex. Rosc. Amerino*; *Pub. Quinctio*:
 the first two against *Catilina*; and the third Action a-
 gainst *Verres*. These in my opinion are fullest of life,
 but you may vse your discretion, you cannot make your
 choice amisse.

Ad Atticum
lib. 13.

H

After

Cesar,

Cicero, lib. 4.
de claris Ora-
toribus,

Quintilian, l.
10, ad filium,

After Cicero, I must needs bring you Caesar, whom Tullie himselfe confesseth of all Orators, to haue spoken the most eloquent and purest Latine; *Et hanc bene loquen- di laudem (saith hee) multis literis, & ijs quidem reconditis & exquisitis, summoque studio & diligentia est consequutus.*

And, In quo (saith Quintilian) tanta vis id acumen, ea concitatio, ut illum eodem animo dixisse appareat quo bellauit. In whom there was so great vehemency, that fine iudgement, that courage and motion, that it seemes hee wrote with the same spirit hee fought. To reade him as you ought, you must bring with you an able iudgement, beside your Dictionary; by reason of the diuersitie of Countries, Tracts, Places, Riuers, People, names of ancient Cities and Townes, to be sought out, in moderne, strange, and vnknowne names: of materials in buildings (as in his bridge ouer the Rhine framed, *Extignis, trabibus, fibulis, subleuis, longurijs, &c.*) which, except you were seene in Architecture, you would hardly vnderstand: then strange names and formes of warlike Engines and weapons then in vse: sundry formes of fortification, water-works, and the like; which notwithstanding since, haue beene made knowne and familiar vnto vs, by the painefull labours of those all-searching wits, *Lipsius, Ramus, Giouanni de Ramellis*, and others: and may be read in English excellently translated and illustrated, by that learned and truly honourable Gentleman, Sir Clement Edmondes Knight, Clarke of his Maiesties most honourable Priuie Counsell, my worthy friend: though many excellent workes of *Casars*, as his Epistles, his Astronomy, &c. through the iniquitie of enuious Time, are vtterly lost and perished.

Corn, Tacit.

Now offereth himselfe *Cornelius Tacitus*, the Prince of Historians; of whom I may not vntruly say (as *Scaliger* of *Virgil*) *E cuius ore nil temere excidit*, as well for his diligence as grauity; so copious in pleasing breuitie, each Sentence carrying with it a kind of loftie State and Ma-
iestie,

iestie, such as should (me think) proceed from the mouth of Greatnesse and Command; in sense retired, deepe, and not forceable to the ordinary Reader. Hee doth in part speake most pure and excellent English, by the industrie of that most learned and iudicious Gentleman; whose long labour and infinite charge in a farre greater worke, haue wonne him the loue of the most learned, and drawn not onely the eie of *Greece*, but all *Europe* to his admiration.

But there being, as *Lipsius* saith, *Suns cuiq; lingua. gennius*: Let me aduise you of this by the way, that no Translation whatsoeuer will affect you, like the Authors own and proper language: for to read him as hee spake, it confirmeth our iudgements with an assured boldnes and confidence of his intent and meaning; remouing that scruple of Ielousie wee haue commonly of ignorant and vnfaithfull pens, which deale many times herein, *sablata fide*. Besides, it is an iniurie to the Author, who heereby loseth somewhat of his value: like a peece of rich stuffe in a Brokers shop, onely for that it is there at a second hand, though neuer worne, or newly translated but yesterday.

The next *Titus Livius*, whom like a milky Fountaine, *T. Livius*. you shall euery where finde flowing, with such an elegant sweetnesse, such banquetlike variety, that you would imagine other Authors did but bring your mouth out of taste. In his first Decade, you haue the comming of *Aeneas* into *Italy*, the building of *Rome*, the first choise of the Senate, the religious rites of *Numa*, the braue combate of the *Horatii* and *Curatii*, the tyranny of *Tarquine*, the rape of *Lucrece* by *Sextus* his sonne, and first Consuls created.

In the third the Historie of the second *Punicke* warre, *Hannibals* passage against the league ouer the Riuer *Iberus*, who after eight monethes siedge, tooke *Saguntum*: his passage ouer the *Pyrenaean* hilles, his forraging of

France: after descending the *Alpes*, with his ouerthrow of the *Romans*, with his Horse troopes at the Riuer *Ticino*, where *Scipio* (after *Africanus*) rescued his father; being very grievously wounded. His second ouerthrow of the *Romans*, at the Riuer *Trebia*, his hard passage in cruell weather and tempests, ouer the *Appennine*, &c.

In the fourth, is recorded the occasion of the warre, against *Philip* King of *Macedonia* (concerning the coming in of two young men of *Acarmania*, into the Temple of *Ceres* at *Athens*): Against whom *Sulpitius* was sent, by whom the *Macedonians* were ouerthrowne in an horse battaile: how *L. Furius* subdued the rebellious *Gaules*, ouerthrew *Hamilcar* with thirty five thousand *Cartaginians*; with many other expeditions of *Philip* of *Macedon* and *Sulpitius*.

In the fift, the going out of the fire in the Temple of *Vesta*; how *Titus Sempronius Gracchus*, subdued the *Celtiberian Spaniards*, and built a Towne in *Spaine* called *Gracchuris*, after his name; *Posthumus Albinus* triumphed ouer the *Portugals*: the number of the Citizens of *Rome* reckoned by the poll, with the Law of *Volumnius Saxes*, by which no woman was to inherit, &c.

Q. Curtius.

Bee then acquainted with *Quintus Curtius*, who passing eloquently with a faithfull penne and sound iudgement, writeth the Life and Acts of *Alexander*; in whom you shall see the patterne of a braue Prince, for Wisdom, Courage, Magnanimitie, Bountie, Courtesie, Agilitie of body, and whatsoeuer else were to bee wished in Maiesty; till surfeting (in the best of his age) on his excessiue Fortunes, and euen burthen some to himselfe: by his ouer-greatnesse, he became *εὐνομαχὸς αὐτοῦ*, an vnprofitable burthen of the earth, and from the darling of heauen, to be the disdaine of all the world.

Iliad. 6.

Salustius.

After him (whom indeed I should haue preferred before, as being honoured with the Title of *Historia patrum*) followeth

followeth *Salust*, commended most for breuitie ; as also for the richnesse of his speech and phrased ; but wherein his breuitie consisteth, the most are ignorant. Our Grammarians imagine, because his Discourses (as they say) are onely of the matter and persons barely and nakedly described, without circumstance and preparation, counsels and deliberations had before, effects and euents after : which is quite contrary ; as may be seene by the Conspiracie of *Catiline*, which hee might in a manner haue set downe in three words. But how amply, and with what adoe doth he describe it ? what circumstances more open, more abundant, then where he saith ; *The Romans Souldiers being amazed with an vnwonted vpror, betooke them to their Weapons ; some bid themselves, others aduised their Companions to stand stoutly to it : they were afraid in euery place, the multitude of Enemies was so great. The heauen was obscured with night, and thicke Cloudes, the perill was doubtfull : and lastly, no man knew whether it were safest for him to flye, or to stay by it ?* And let them now see their error, who affirme his Discourse to bee vnfurnished of Counsels, Deliberations, Consultations, &c. Is not the reason set downe, why *Iugurth* assaulted *Cirta* at the arriual of the Embassadors ? the intent and preparation of the warre by *Metellus* the Confull, laid open in an ample manner, wherein consisteth the richnesse of his Discourse ? His breuitie indeed, worthy your obseruation and imitation, consisteth in shutting vp whole and weightie Sentences in three words, fetching nothing afarre, or putting in more then needs ; but in quicke and stirring *Alyndes*'s after this manner : as the most learned haue out of him obserued.

*Scaliger Part.
lib. 4. cap. 24.*

And since it is *Tullies* aduice, as was his owne vse (as himselfe testifieth) *Non in Philosophia solum, sed etiam in dicendi exercitatione, cum Græcis Latina coniungere :* By this

Xenophon.

this time acquaint your selfe with that golden *Cypetia* of *Xenophon*, whom heere you shall see a couragious and braue Commander, marshalling an Army: there a most graue and eloquent Philosopher, in the person of *Cyrus*, shaping out vnto vs with Inke of *Nectar*, a perfect and absolute Prince, (to the example of all Princes and Nobilitie) for his studies, his dyet, his exercise, his carriage, and euery way manner of liuing: inso much, as the Noble *Scipio Africanus*, as well in his warres abroad, as in peace at home, aboue all other held *Xenophon* in highest regard; euer saying, he could neuer commend him sufficiently, or reade him ouer often enough.

Hitherto haue I giuen you a taste (at your own choice) as well for vniuersall History, as your imitation in writing and speaking. That I account vniuersall, which entreateth of the beginning, increase, gouernment, and alterations of Monarchies, Kingdomes, and Commonwealths: and to further you herein, you may reade *Iustine*, *Diodorus Siculus*, *Zonaras*, *Orosius*; of more later times, *Sabellicus*, *Carion*, with some others.

Speciall History.

For speciall History, that reporteth the affaires and gouernment of particular Estates; you haue the most ancient *Herodotus*, the Noble and eloquent *Thucydides*, *Arrianus*, *Halicarnassens*, *Polibius*, *Suetonius*, and others.

History, how diuided.

All Historie diuidenth it selfe into foure branches: the first spreadeth it selfe into, and ouer all place, as *Geographie*: the second, groweth and gathereth strength with tract of time, as *Chronologie*: the third, is laden with descents, as *Genealogie*: the fourth and last (like the golden Bow *Proserpina* gaue *Aeneas*) is that, truly called by *Cicero*, *Lex veritatis*, which telleth vs of things as they were done, and of all other most properly is called *Historie*. For all Historie in times past, saith *Tully*, was none other then *Annalium Confectio*, the making of *Annales*, that is,

Cic. 2. de Oratore.

recor-

recording of what was done from yeare to yeere. But while I wander in forraigne Historie, let me warne you, *ne sis peregrinus domi*: that you be not a stranger in the Historie of your owne Country, which is a common fault imputed to our English Trauellers in forreine Countries; who curious in the obseruation and search of the most memorable things and monuments of other places, can say (as a great Peere of France told me) nothing of their owne, our Country of England being no whit inferior to any other in the world, for matter of Antiquitie, and rarities of euery kinde worthy remarke and admiration. Herein I must worthily and onely preferre vnto you the glorie of our Nation, M. Camden, aswell for his iudgement and diligence, as the purity and sweete fluence of the Latine style; and with him the rising Starre of good letters and Antiquitie, M. John Selden of the Inner Temple. As for Giraldu, Geoffrey, Higden, Ranulph of Chester, Walsingham a Monke of S. Albanes with the rest, they did *cum seculo cecutire*, and tooke vpon credite many a time more then they could well answer; that I may omit Polydore Virgil an Italian, who did our Nation that deplorable iniurie, in the time of K. Henry the eight, for that his owne Historie might passe for currant, hee burned and ebezeled the best and most ancient Records and Monuments of our Abbeies, Priories, and Cathedral Churches, vnder colour (hauing a large Commission vnder the Great Scale) of making search for all such monuments, manusc. records, Legier bookes &c. as might make for his purpose; yet for all this he hath the ill lucke to write nothing wel, saue the life of Henry the seauenth wherein hee had reason to take a little more paines then ordinarie, the booke being dedicated to Henry the eight his sonne.

No subiect affecteth vs with more delight then Historie, imprinting a thousand formes vpon our imaginations, from the circumstances of Place, Person, Time, Matter,

The old Lord
Treasurer
Burleigh, if any one came to the LL. of the Counsell, for a Licence to trauaile, he would first examine him of England; if he found him ignorant, would bid him stay at home and know his own country first. His *Britannia* with the Life of Queene Elizabeth. His *Iannus Angl.* Titles of Honor. Together with his *Mare clausum*, though not yet printed. The iniurie Polydore Virgil did to our Nation.

Matter, manner, and the like. And, *what can be more profitable* (saith an ancient Historian) *then sitting on the Stage of humane life, to be made wise by their example, who haue trod the path of error and danger before us?* Bodin tells vs of some, who haue recouered their healthes by reading of Historie; and it is credibly affirmed of King *Alphon- sus*, that the onely reading of *Quint. Curtius*, cured him of a very dangerous feuer. If I could haue beene so rid of my late quartane ague, I would haue said with the same good King: *Valens Auicenna, vinat Curtius*; and haue done him as much honour, as euer the *Grieks* their *Hippocrates*, or the Sun-burnd Egyptians their *Aescula- pius*.

Plutarch, how highly valed among the learned.

The iust praise of *Seneca*.

In vita *Seneca*.

For Moralitie and rules of well liuing, deliuered with such sententious grauitie, weight of reason, so sweetened with liuely & apt similitudes, entertaine *Plutarch*; whom according to the opinion of *Gaza* the world would preferue, should it be put to the choice to receiue one onely Author (the Sacred Scriptures excepted) and to burne all the rest: especially his *Lines* and *Morals*. After him, the vertuous and diuine *Seneca*, who for that he liued so neere the times of the Apostles, and had familiar acquaintance with *S. Paul* (as it is supposed by those Epistles that passe vnder either names) is thought in heart to haue beene a Christian; and *certainly* so it seemeth to me, by that Spirit, wherewith so many rules of Patience, Humilitie, Contempt of the world, are refined and exempt from the degrees of Paganisme. Some say that about the beginning of *Neroes* raigne, he came ouer hither into *Brittaine*; but most certaine it is, he had diuers lands bestowed on him here in *England*, and those supposed to haue laine in *Essex* neere to *Camalodunum*, now *Maldon*.

Againe, while you are intent to forreine Authors and Languages, forget not to speake and write your owne properly and eloquently: whereof (to say truth) you shall haue

haue the greatest vse, (since you are like to liue an eminent person in your Countrey, and meane to make no profession of Schollership.) I haue knowne euen excellent Schollers so defectiue this way, that when they had beene beating their braines twentie or foure and twentie yeeres about Greeke Etymologies, or the Hebrew Roots and Rabbinnes, could neither write true English, nor true Orthographie: and to haue heard them discourse in publicke, or priuately at a Table, you would haue thought you had heard *Loy* talking to his Pigges, or *Iohn de Indagine* declaiming in the praise of wild geese; otherwise for their iudgement in the Arts and other Tongues very sufficient.

To helpe your selfe herein, make choice of those Authors in Prose, who speake the best and purest English. I would commend vnto you (though from more Antiquitie) the Life of *Richard* the third, written by Sir *Thomas Moore*; the *Arcadia* of the Noble Sir *Philip Sidney*, whom *Du Bartas* makes one of the foure Columnnes of our Language; the *Essays*, and other peeces of the excellent Master of Eloquence, my Lord of *S. Albanes*, who possesseth not onely Eloquence, but all good Learning, as hereditarie both by Father and Mother. You haue then *M. Hooker* his *Policie*; *Henrie* the fourth, well written by Sir *Iohn Hayward*; that first part of our English Kings, by *M. Samuel Daniel*. There are many others I know, but these will tast you best, as proceeding from no vulgar iudgements: the last Earle of *Northampton* in his ordinary stile of writing was not to be mended. Procure then, if you may, the Speeches made in Parliament; frequent learned Sermons: in Terme time resort to the Starre-Chamber, and be present at the Pleadings in other publique Courts, whereby you shall better your speech, enrich your vnderstanding, and get more experience in one moneth, then in other foure, by keeping your Melancholy Studie, and by solitarie Meditation. Imagine not that hereby I would binde you from reading all

The late published Life of
Henrie the
seauenth.

Seneca Epist.
109.

The Epistles
of Books, oft
times the best
peece of
them.

other bookes, since there is no booke so bad, euen Sir *Benio* himselfe, *Owleglass*, or *Nashes* herring, but some commodity may be gotten by it. For as in the same pasture, the Oxe findeth fodder, the Hound a hare, the Stork a lizzard, the faire maide flowers; so we cannot, except wee list our selues (saith *Seneca*) but depart the better from any booke whatsoeuer.

And ere you begin a booke, forget not to reade the Epistle; for commonly they are best laboured and penned. For as in a garment, whatsoeuer the stuffe be, the owner (for the most part) affecteth a costly and extraordinary facing; and in the house of a countrey Gentleman, the porch of a Citizen, the carued gate and painted postes carry away the Glory from the rest: So is it with our common Authors, if they haue any wit at all, they set it like veluet before, though the backe, like (a bankrupts doublet) be but of poldauie or buckram.

Affect not as some doe, that bookish Ambition, to be stored with books and haue well furnished Libraries, yet keep their heads empty of knowledge: to desire to haue many bookes, and neuer to vse them, is like a child that will haue a candle burning by him, all the while he is sleeping.

How to keepe
your bookes,

Lastly, haue a care of keeping your bookes handsome, and well bound, not casting away ouermuch in their gilding or stringing for ostentation sake, like the prayer-bookes of girles and gallants, which are carryed to Church but for their out-sides. Yet for your owne vse spare them not for noting or enterlining (if they be printed) for it is not likely you meane to be a gainer by them, when you haue done with them; neither suffer them through negligence to mold and be moath-eaten, or want their strings and couers.

The answer
of King *Alphonfus*, con-
cerning *Vitruvius*.

King *Alphonfus* about to lay the foundation of a Castle at *Naples*, called for *Vitruvius* his booke of Architecture; the booke was brought in very bad case, all dustie and without couers: which the King obseruing said, *Hee* *that*

that must coner vs all, must not goe vncovered himselfe: Then commanded the booke to bee fairely bound and brought vnto him. So say I, suffer them not to lie neglected, who must make you regarded; and goe in torne co. tes, who must apparell your minde with the ornaments of knowledge, aboute the roabes and riches of the most magnificent Princes.

To auoide the inconuenience of moathes and moldinesse, let your study be placed, and your windowes open if it may be, towards the East, for where it looketh South or West, the aire being euer subiect to moisture, moathes are bred and darkishnesse encreased, whereby your maps and pictures will quickly become pale, loosing their life and colours, or rotting vpon their cloath, or paper, decay past all helpe and recouerie.

Mappes and
Pictures.

CHAP. 7.

Of Cosmographie.

THat like a stranger in a forraine land, yee may not wander without a guide, ignorant of those places by which you are to passe, and sticke amused; amazed in the Labyrinth of *Historie: Cosmography* a second *Ariadne*, bringing lines enough is come to your deliue-ry, whom imagine standing on a faire hill, and with one hand, pointing and discoursing vnto you of the Cœlesti- all Sphære, the names, vses, and distinctions of euery circle, whereof it consisteth, the scituation of Regions according to the same, the reason of Climates, length and shortnesse of dayes and nights, motion, rising and setting as well of fixed stars, as erratique, eleuation of the Pole, Paralells, Meridians, and whatsoeuer els respecteth that Cœlestiall body.

Meridians,
Paralels, &c.

With the other hand downeward, she sheweth you the globe of the earth, (distinguished by Seas, Mountaines, Rivers, Rockes, Lakes and the like), the subiect of Geographie which defined according to *Ptolomey* and others, is an imitation of the face (by draught and picture) of the whole earth, and all the principall and knowne parts thereof, with the most remarkeable things thereunto belonging.

A science at once both feeding the eye and minde with such incredible variety, and profitable pleasure, that euen the greatest kings and Philosophers haue not onely bestowed the best part of their time in the contemplation hereof at home, but to their infinite charge and perill of their persons, haue themselves trauailed to vnderstand the Scituation of farre countries, bounds of Seas, qualities of Regions, manners of people and the like.

The necessi-
tie of Cos-
mography.

So necessary for the vnderstanding of Historie (as I haue said) and the fables of Poets, (wherein no small part of the treasure of humane learning lyeth hid) that without it we know not how the most memorable enterprises of the world haue bin carryed and performed; we are ignorant of the growth, flourish and fall of the first Monarchies, whereat *History* taketh her head and beginning: we conceiue nothing of the gouernment, and commodities of other nations, wee cannot iudge of the strength of our enemies, distinguish the limits betweene kingdome and kingdome, names of places from names of people: nay (with *Monsier Gaulart*) wee doubt at *Paris* whether wee see there the same Moone we haue at *London* or not: on the contrary, we know this and much more, without exposing (as in old time) our bodies to a tedious trauaile, but with much more ease, hauing the world at will, or (as the saying is) the world in a string, in our owne chamber. How prauiudiciall the ignorance of *Geography* hath bene vnto Princes in foraine expedi-
tions

tions against their enemies, unfortunate *Cyrus* will tell you, who being ignorant of *Oaxis* and the Streights, was overthrowne by *Thomiris* the *Scythian* Queene; and of two hundred thousand *Persians* in his armie, not one escaped through his vnskilfulnesse herein, as *Iustine* reporteth.

And at another time what a memorable victorie to his perpetuall glory carryed *Leonidas* from the *Persians*, onely for that they were vnacquainted with the Streights of * *Thermopile*?

And the foule overthrow that *Crassus* receiued by the *Parthians*, was imputed to nothing else, then his ignorance of that Country, and the passages thereof.

Alexander, therefore taking any enterprize in hand, would first cause an exact mappe of the country to be drawne in collours, to consider where were the safest entrance, where he might passe this Riuer, how to auoide that Rocke, and in what place most commodiously giue his enemy battaile.

Such is the pleasure, such is the profit of this admirable knowledge, which account rather in the number of your recreations then seuerer studies, it being beside quickly, and with much ease attained vnto. Prince *Henry* of eternall memory, was herein very studious, hauing for his instructour that excellent Mathematician, and (while hee liued) my louing friend Master *Edward Wright*.

To the attaining of perfection herein, as it were your first entrance, you are to learne and vnderstand certaine Geometricall definitions, which are first *Punctum*, or a prieke; a *Line*, a *Superficies*, either plaine, *Conuexe* or *Concave*, your Angles right, blunt and sharpe, Figures, Circles, Semicircles the Diameter, Triangles, Squares of all sorts, paralells and the like, as Master *Blundevile* in his first booke of the Sphere will shew you; for you shall haue vse of many of these, to the vnderstanding thereof.

* *Thermopylae* that long hill of Greece through which there is a straight & a narrow passage environed with a rough sea and deepe fenne; so called from the wells of hot waters which are there among the rocks, Cosmography a sweet and pleasant study. The principles of Geometry first to be learned.

Vide Cleuius
in Sacrobos-
co, edit. ult.

Cosmographie containeth Astronomie, Astrologie, Geography and Chorography. Astronomie considereth the magnitude and motions of the cœlestiall bodies.

The Cœlestiall bodies are the eleuen heauens and Sphæres.

The eleuenth heauen is the habitation of God and his Angels.

The tenth the first moouer.

The ninth the Christalline heauen.

The Planets
in their or-
der.

The eight the starry firmament.

Then the seven Planets in their order, which you may remember in their order by this verse.

Post Sim SVM sequitur,ultima LVNA subest:

Would you count the Planets soone,

Remember SIM SVM and the MOONE.

The first Letter *S* for *Saturne*, *I* for *Iupiter*, *M* for *Mars*, *S* for the *Sunne*, *V* *Venus*, *M* *Mercurie*; lastly, the *Moone*.

The Imperiall Heauen is immoueable, most pure, immense in quantitie, and cleere in qualitie.

The tenth Heauen or first moouer, is also most pure, and cleere, and maketh his reuolution in foure and twenty houres, carrying with the swiftnesse the other Heauens violently from East to West, from their proper reuolutions, which is from West to East.

The ninth, or Christalline heauen, moueth by force of the first mouer, first from East to West, then frō West to East vpon his owne poles, and accomplisheth his reuolution in 36000. yeares. And this reuolution being finished, *Plato* was of opinion, that the world should bee in the same state it was before; it should liue and print such a book againe, and you reade it in the same apparell, and the same age you are now in.

Two Schollers in *Germany* hauing laine so long in an Inne,

Inne, that they had not onely spent all their Money, but also ran into debt sonne two hundred Dollers; told their Host of *Platos* great yeare; and how that time fixe and thirtie thousand yeares the world should be againe as it was, and they should be in the same Inne and Chamber againe and desired him to trust them tell then: Quoth mine Host, I belecue it to be true; and I remember fixe and thirty thousand years agoe you were here, and left iust such a reckoning behind to pay, I pray you Gentlemen discharge that first, and I will trust you for the next.

A merry tale
of two poore
Schollers and
their Host.

The eight Heauen or glorious starry Firmament, hath a threefold motion, (*viz.:*) from East to West in foure and twenty houres, *secundum primum Mobile*, then from West to East, according to the motion of the ninth Heauen; then sometimes to the South, and somtime towards the North, called *motus trepidationis*.

Touching the motions of the Planets, since you may haue them in euery Almanacke, I willingly omit them.

The Spheare of the world consisteth of ten Circles, and *Æquinoctiall*, the *Zodiacke*, the two Colures, the Horizon, the Meridian, the two Tropiques, and the two polar Circles.

Diuision of
the Spheare.

The *Æquinoctiall*, is a circle diuiding the world, as in the midst equally distant from the two poles: it containeth three hundred and sixtie degrees, which being multiplied by sixtie, (the number of miles in a degree) make one and twentie thousand and sixe hundred miles, which is the compasse of the whole earth. The third part of which (being the Diameter) about seuen thousand and odd miles, is the thicknesse of the same. Those who dwell vnder the *Æquinoctiall*, haue no Latitude either to the North or South, but their daies and nights alwaies of an equall length.

The *Æquinoctiall* line.

The *Zodiacke* is an oblique circle, diuiding the Spheare arthwart the *æquinoctiall* into points, (*viz.:*) the beginning of *Aries* and *Libra*: In the midst whereof is the

The *Zodiack*

the Eclipticke line; the vtmost limits thereof are the two Tropiques, *Cancer* and *Capricorne*: the length thereof is three hundred and sixtie degrees, the bredth fixteene. It is diuided into twelue signes, fixe Northerly, and fixe Southerly: the Northerne are, *Aries*, *Taurus*, *Cancer*, *Gemini*, *Leo*, *Virgo*; Southerne, *Libra*, *Scorpio*, *Sagittarius*, *Capricornus*, *Aquarius*, *Pisces*: he turneth vpon his owne poles from West to East.

The Colures

The two Colures, are two great moueable Circles, passing through both the Poles of the world, crossing one another with right Sphearicall Angles: so that like an Apple cut into foure quarters, they diuide into equall parts the whole Spheare: the one passeth through the æquinoctiall points and poles of the world, and is called the æquinoctiall Colure: the other passeth through the Solstitiall points, and is called the Solstitiall Colure.

The Horizon

The Horizon, is a Circle immoueable, which diuideth the vpper Hemisphære, or halfe part of the world from the neather: it hath the name of *ῥιζα*, which is *termino*, or to bound or limit; because, imagine you stood vpon *High-gate*, or the Tower hill at *Greenewich*, so farre as you may see round about as in a circle, where the heauen seemeth to touch the earth, that is called the Horizon: The poles whereof, are the point iust ouer your head, called Zenith in *Arabian*; and the other vnder your feet, passing by the Center of the world, called *Nadir*.

The Meridia

The Meridian is an immoueable circle, passing through the poles of the world: it is called the Meridian of *Meridies* Noonetide, because when the Sun rising frō the East toucheth this line with the Center of his body, then it is noone to those ouer whose Zenith that Circle passeth, and midnight to their *Antipodes*, or those who are iust vnder them in the other world.

The number of Meridians, are 180. (allowing two to euery degree in the *Æquinoctiall*) which all concenter in either pole, and are the vtmost bounds of Longitude.

By

By the Meridian, the Longitude of all places is gathered, and what places lye more Easterly or Westerly from either.

The Longitude of any place, is that distance you find Longitude.
vpon the *Æquinoctiall*, betweene the Meridian of the place, whose Longitude you desire; and the first Meridian which directly passeth ouer the *Canarie*, or Fortunate Ilands: which distance or space you must account by the degrees, purposely set vpon the Brazen Circle; or if you please by miles, allowing fixtie to euery degree. Longitude is onely taken East and West.

Latitude is the distance of the Meridian, betweene Latitude.
the verticall point (or pole of the Horizon) and the *Æquinoctiall*, being euer equall to the height, or elevation of the pole about the Horizon: or more plainly, the distance of any place, either North or South from the *Æquinoctiall*, which you are to take (vpon the standing Globe) by the degrees of the brazen Meridian, that Countrey or place in the Globe, whose Latitude you desire, being turned directly vnder it.

The Tropicke of *Cancer* is an imaginary Circle, betwixt the *Æquinoctiall* and the Arcticke Circle; which Of the Tropicks.
Circle the Sunne maketh about the thirteenth day of Iune, declining at his farthest from the *Æquinoctiall*, and comming Northerly to vs-ward; then are our dayes at the longest, and nights shortest. *Capricorne* the like to the Antactick Circle, making our daies the shortest about the twelfth of December.

The Arcticke Circle (anciently accounted the Horizon of *Greece*) is a small circle: the Center whereof is The Arcticke Circle.
the North-pole of the world, which is inuisible; it is so called from *Arctos* the Beare, or *Charles Wasne*, the Northerne Starre, being in the tip of the taile of the saide Beare.

The Antarcticke, which is neere to the South pole, and The Antarcticke Circle.
answering the other vnder vs.

But I had rather you learnd these principles of the sphere by demonstration, and your owne diligence (being the labour but of a few houres) then by meere verball description, which profiteth not so much in Mathematicall demonstrations.

We will therefore descend to Geographie, which is more easie and familiar: (the definition I gaue you before). I come to the Subiect, the Terrestrial Globe, which is composed of Sea and Land.

The Sea

The Sea is a mightie water, ebbing and flowing continually about the whole Earth, whose parts are diuersly named according to the places whereupon they bound. In the East it is called the *Indian Sea*; in the West the *Atlammicke*, so named from the Mount *Atlas* in *Mauritania*; in the North, the *Hyperborean*; in the South, the *Meridionall*, or South Sea, commonly called *Mar del Sur*.

The *Mediterranean sea*, is that which stretcheth it selfe by the middest of the earth from West to East, diuiding *Europe*, *Asia* and *Africa*.

A Gulfe,

Sinus (or a Gulfe) is a part of the sea, insinuating and embosoming it selfe within the land, or betweene two seuerall lands: as the gulfe of *Venice*, the *Persian gulfe*, the Red Sea, *Sinus Mexicanus*, *Vermilius*, *Gangeticus*.

A Streight,

Fretum (or a Streight) is a narrow passage betweene two lands, as the Streight of *Magellan*, *Anian*, *Gibraltar*, &c.

A Hauen.

An *Hauen*, is the entrance of the sea within the land, at the mouth of some Riuer or Creeke, where shippes may ride at Anchor.

A Lake.

A *Lake*, is a great and wide receptracle of water, euer standing still, and not mouing out of the place; as the Lake *Asphaltites*, *Lacus Larius*, or *Lago di Como*, *Lausanna* by *Geneva*, &c.

Of the earth.

The Earth, is either Continent or Iland.

A Continent.

A *Continent* is the land, continued without any diuision
of

of Sea, as the Low Countries to *Germany*, that to *Austria*, *Austria* to *Hungary*. &c.

An *Iland*, called *Insula*, *quasi in Salo*, is a land encompassed round with the Sea, as *Great Britaine*, *Ireland*, *Corfica*, *Candia*, &c. An *Isthmus*.

An *Isthmus*, or *Chersonesus*, is a Streight or neck of land between two Seas, as *Cimbrica*, *Chersonesus*, *Taurica*, *Aurea*, and *Achaica*.

Peninsula (*quasi penè Insula*) is a Land environed with the Sea, except at some narrow place or entrance; as that vaste Continent of *Peru* and *Brasile* in *America*, were an *Iland*, but for that Streight or Necke of land, between *Panama* and *Nombre de dios*: which *Philip* the second, King of *Spaine*, was once minded to haue cut for a shorter passage for ships into the South Sea, but vpon better deliberation he gaue ouer his proiect.

A *Cape* or head of Land, is the vtmost end of a Promontorie, or high Land; standing out into the Sea: as the *Cape De Buona Speranza*, *Cape Mendozino*, *S. Vincent*, *Cape Verde*, the grear *Cape S. Augustine* in *America*, &c. A *Cape*.

Proceeding now to vnderstand the seuerall parts and Regions of the world, with their scituation (as it is meet dwelling in an house, you should know all the roomes thereof) you may if you please, obserue *Ptolomies Method*, beginning first with *Europe*; and herein with our Northerne *Ilands* of *Great Britaine*, *Ireland*, the *Orchades*, and *Thule*, which are the Contents of his first Table and so forth into *Europe*: but he was erroneous in his descriptions, obscure by reason of his Antiquitie, the names of places since changed; Nauigation by the benefit of the Load-stone, perfected; the want whereof heretofore hath beene occasion of infinite errors among the ancients, as well Diuines as Historiographers and Geographers: as *Laetanius* and *S. Augustine*, could neuer bee perswaded, that there were Antipodes, or people going

Ptolomies Method best to be obserued.

The sundry
errors of Hi-
storians and
other for
want of skill
in Geography

feete to feete vnder vs; the contrary whereof experience hath taught vs. *Arrianus*, that much esteemed Greeke Authour, affirmed the scituation of *Germany* to be very neere to the *Ionique* Sea. *Stephanus* also, another Countrey-man of his, saith that *Vinna* was a Citie of *Galilie*. *Strabo* saith, that *Danubius* hath his head neere to the *Adriatique* Sea, whiche indeed (being the greatest Riuer of *Europe*) riseth out of the hill *Arnoba* in *Germany*, and by *Hungaria*, and many other Countries, runneth into *Sclauonia*, receiuing threescore other Riuers into his Channell: it is therefore farre more safe to follow our later Writers.

What to ob-
serue in a
strange Coun-
trei.

In euery Countrey (to giue one instance for all) in your obseruation you are to follow this Method; first to know the Latitude, then the Longitude of the place, the temperature of the Climate, the goodnesse or barrennesse of the ground, the limits of the Countrey, how it is bounded by Sea or Land, or both; by East, West, North or South: into what Prouinces it is diuided within it selfe, the commodities it affoordeth, as what Mines Woods or Forrests; what Beasts, Fowles, Fishes, Fruits Herbs, Plants; what Mountaines, Riuers, Fountaines and Cities: what notable matter of wonder or Antiquitie: the manners, shape, and attire of the people; their building, what Ports and Hauens; what Rockes, Sands, and such like places of danger, are about the place: and last of all, the Religion and gouernment of the Inhabitants.

Of the Mari-
ners Com-
passe.

You shall haue drawne vpon your Globe or Mappe, vpon the vastest Seas (where most roome is to bee spared) a round figure, representing the Mariners Compasse, with the two and thirtie winds; from euery of which there runneth a line to the Land, to some famous Citie, Hauen, or either; to shew you, in that Sea and place what course you are to keepe to goe thither, whether full North, North-east, South, or South-west, and

so forth. These winds, of the *Spaniards* are called *Rombes*; and for that, *Columbus* and *Vesputius*, *Italians*, with others, first discovered the East and West *Indies*; the eight principall winds, are commonly expressed in the *Italian*. This compasse hath the needle in manner of a Flowre-deluce, which pointeth still to the North.

I could wish you now and then, to exercise your Pen in Drawing and imitating Cards and Mappes; as also your Pencill in washing and colouring small Tables of Counters and places, which at your leasure you may in one fortnight easily learne to doe: for the practise of the hand, doth speedily instruct the mind, and strongly confirme the memorie beyond any thing else; nor thinke it any disgrace vnto you, since in other Countries it is the practice of Princes, as I haue shewed heretofore; also many of our young Nobilitie in *England* exercise the same with great felicitie.

Washing of
Mappes and
Globes in co-
lours, very
profitable to
a learner.

I haue scene French Cards to play withall, the foure suites changed into Maps of seuerall Countries, of the foure parts of the world, and exactly coloured for their numbers, the figures 1 2. 3. 9. 10. and so forth, set ouer the heads; for the Kings, Queens, and Knaues, the Pourtraies of their Kings and Queenes, in their seuerall Countrey habits; For the Knaues, their Peasants or Slaues; which ingenions deuice, cannot bee but a great furtherance to a young capacitie, and some comfort to the infortunate Gamester; when that hee hath lost in Money, he shall haue dealt him in land or wit.

C H A P. 8.

Observations in Survey of the Earth.

First, how Almighty God by his Divine providence so disposed the Earth in the first Creation (not falling out by chance, as some haue thought) that one Countreies had Country, in one place or other, is so neerely ioyned to not their sci- the next; that if after it might happen to be ouer peo- tuations by pled, as wel mā as beast, by some smal streight or passage chance. might easily bee provided of a new habitation: which *Acosta* hath well obserued, resolving vs that doubt, how wilde beasts, as Wolues, Foxes, Beares, and other harmfull beasts, should swim ouer so vast Seas, and breede in Ilands.

The wit and constitution of men, according to the temper of the body.

Secondly, how the wit, disposition, yea, deuotion and strength of man, followeth the qualitie and temperature of the Climate; and many times the Nature of the soyle wherein hee liues: as we see the Easterne people of the world very quicke in their inuentions, superstitious vnto Idolatry, as in *China*, *Calecut*, *Iana*, and other places. On the contrary, those as farre North in *Lapland*, *Iceland*, and other places, as dull, and in a manner sencelesse of Religion, whereupon they are held the most notorious Witches of the world.

Mountaineers more barbarous, then those of the vallies.

We see those that inhabit Mountaines, and mountainous places, to be farre more barbarous and vnciuil, then those that liue in the plaines: witnesse the Inhabitants of the huge hills *Sierras*, and the *Andes* in *America*, the mountaines North part of *Noua Francia*, the *Nararrois* in *Spaine*, and the *Highland* men in *Scotland*.

We see and finde it by experience, that where the soile is dry and sandy, the ayre is most pure; and consequently the

the spirits of the Inhabitants active and subtil, about those who inhabite the Fens and Marishes.

Thirdly, consider the wonder of wonders, how the Ocean so farre distant, holdeth motion with the Moone, filling our shoares to the brim from the time of her appearing about the Horizon, vntill she hath ascended the Meridian: then decreasing as much vntill shee toucheth the line of midnight, making hir tide twice in foure and twenty houres and odde minutes: how the Atlantieke or Westerne Ocean is most rough and dangerfull, the South Sea, or *Del Zur*, albeit of infinite vastnesse, on the contrary so calme and quiet, that you seemed rather to saile vpon dry land then Water.

How in the Sea of *Calecut* it is high water, but at euery full Moone: in the Sea by the shore of *Indus*, but at euery new Moone: how in the maine Ocean the current runnes from East to West, toward the streight of *Magellan*, but from West to East in the *Mediserranean*.

Fourthly, how in one place the North-wind, as vpon the Coast of *Scythia*, neere the mouth of the great River *Duina*, bloweth in a manner perpetually, so that the West or South-west windes are scarce knowne.

In another, the East: in the *Indian* Sea the winds keepe their turnes, obseruing the course of the Sunne, which being in *Aries* and *Libra*, the Westerne winds blow perpetually.

Neither lesse admirable are the in-land floods, and fresh waters for their properties, as *Nilus*, who onely by his ouerflowing, maketh *Egypt* fertile (where it neuer rainerh). *Euripus* an arme of the Sea by *Euboea* (an Island of the *Sporades* in the *Aegean* Sea) which ebbeth and floweth seauen times in a day. Likewise, much may bee said of our Lakes and Fountaines in *England*, *Scotland*, and *Ireland*, of turning Wood into Stone, Iron, and the like.

Of the Ocean, the diuers and wonderfull motions thereof,

And so swift, that from *Mosabar* to *Madagascar* (or the Ile of *S. Laurence*) they may come in twenty daies, but are not able to returne in 3. moneths. So from *Spain* into *America* in 30. daies, but cannot returne in 3. moneths. *Iul. C. Scaliger, ex. 116. 37.*

The strange properties of Floods and Lakes.

Fifty,

Beasts and
birds vntill
to man, liue
in heards and
flockes.

Fiftly, it is worthy the consideration, how the Diuine wisdom for the behoofe of mankind, hath set an enmity betwene Birds and Beasts, of prey and rapine, who accompany not by heards: as Lyons, Beares, Dogges, Wolucs, Foxes, Eagles, Kites, and the like; which if they should doe, they would vndoe a whole Countrey: whereas on the contrary, those which are necessary and vsfull for mankind, liue *gregatim*, in heards and flockes, as Kine, Sheepe, Deere, Pigeons, Patridges, Geese, &c.

Of the crea-
tures in hot
and cold
Countries.

Sixtly, how Nature hath prouided for the Creatures of the Northerne parts of the world, as Beares, Dogs, Foxes, &c. not onely thicke skinnes, but great store of haire or feathers, to defend them from the extremitie of the cold there; on the other side, to those in *Guiana*, by reason of the extreame heate, none at all; as you may see by the *Guiney* Dogges, which are daily brought ouer.

Of Riuers,

Seuenthly, how God hath so disposed the Riuers, that by their crookednesse and winding, they might serue many places.

Let vs then consider, how the most fruitfull places and beautifull Citties, haue become the dwellings and homes of the most slaues, as *Spaine* ouer-runne by the *Moors*, *Italy* by the *Gothes* and *Vandals*; and at this day, a great part of *Europe* by the *Turke*.

How the Earth like an aged mother, is become lesse fruitfull, as wee see by the barrennesse sometime of the most fertile places, the decay of the stature and strength of men within these few yeares.

It is also worthy obseruation, to see how the Earth hath beene increased by the accessse of Islands, and againe beene diminished by inundation and Gulfs breaking againe into the same.

Of certaine
lands cast vp
by Seas and
Riuers.

The Islands of the *Echinades*, were cast vp by the River *Achelous*, and the greatest part of *Egypt* by *Nilus*, so were the *Rhodes* and *Delos*. Of lesse Islands beyond *Melion* *Anaphe*, betwene *Lemnos* and the *Hellefont Nea*,

(as

(as one would say new-come) and elsewhere *Alone*, *Tbera*, *Therasia*, and *Hiera*, which also from the euent was called *Automate*.

And that sundry goodly Countries on the contrary, Many Countries againe
haue beene eaten vp by the Sea, our neighbour *Zeland*, lost by inun-
and many other places, will giue lamentable testimonie: dation.
beside, the face of the Earth hath, since the Creation, been
much altered by avulsion or diuision of the Sea: as *Sicily*
was diuided and seuered from *Italy*; *Cyprus* from *Syria*;
Eubœa from *Boetia*; *Atlas* and *Macris* from *Eubœa*;
Berbycus from *Bythinia*; *Leucosia* from the Promontorie of
the *Syrenes*: and as some suppose, *Lesbos* from *Ida*; *Prochysa*
and *Pisbecasfa* from *Misena*: and which is more, *Spain* *Strabo lib. 1.*
from *Barbarie*; as *Strabo* is of opinion.

Againe, it is affirmed by *Volsens*, that our *Great Britaine* Great Brit-
hath beene one Continent with *France*, and that Tract be- taine suppo-
tweene *Douer* and *Calais* hath beene gayned by the Sea, sed to haue
there called *Mare Gessoriacum*. beene one
Continent
with France.

Excellent is that Contemplation, to consider how Na-
ture (rather the Almightye Wisedome) by an vnsearch-
able and stupendious worke, sheweth vs in the Sea the
likenesse and shapes, not only of Land-Creatures, as Ele-
phants, Horses, Dogges, Hogges, Calues, Hares, Snailles, See *Olau*
&c. but of Fowles in the Ayre; as Hawkes, Swallowes, *Magnus* his
Vultures, and a number the like: yea, it affordeth vs men description of
and women; and among men, euen the Monke: But here- the Northern
of see *Iunius* in his *Batania*; and, if you please, *Alex: ab* parts of the
Alexandris, with some others. world.

Moreouer, what inestimable wealth it affoordeth in
Pearles, Corall, Amber, and the like!

By Reading, you shall also finde what strange Earth-
quakes, remoouing of whole Townes, Hilles, &c. haue
been vpon the face of the Earth, raising of it in one place, hanging vp.
leauing Gulfes and *Vastitie* in another: And *Lucius Mar-*
cins and *Sextus Iulius* being Consuls in Rome, in the Coun-
trei of *Montinum* two Mountaines met, and ioyned them-
selues together.

L

In

In the raigne of *Nero*, *Vestius Marcellus* being ouerseer of *Nero's* affaires, and Steward of his Court, Medowes and Oliue trees were remooued from a common high way side, and placed a good way off on the contrarie side ; so whereas they stood before on the right hand, as one trauelled they were now on the left hand. The like hapned within these few yeeres to *Pleura* a Towne of the *Grisons* among the *Alpes*.

Lastly, Let vs take a view of the Earth it selfe, which because it was diuided with the Sea, Riuers, Marshes, &c. yet making one absolute Circle, *Homer* calleth it *αἰσῖον* : and for this cause *Numa Pompilius* dedicated a Temple to *Vesta* in a round forme : The roundnesse of it is prooued of Mathematicians by shadowes of Dials, and the Eclipses ; also by descent of all heauie things to the Center, it selfe being the Center of the Vniuerse, as *Aristotle* and *Ptolomey* affirme.

*Arist. lib. Me-
teor. 1. cap. 4.
Ptolom. cap. 6.
Alphragano
disert. 14.*

Now in respect of Heauen, it is so small a point, that the least Starre is not darkened with the shadow thereof : for if the smallest Starre, albeit in iudgement of our sence, seemeth but a pricke or point, yet farre exceedeth the body of the Earth in greatnesse, it followeth in respect of Heauen, that the Earth must seeme as little.

Beside, if the Earth were of any quantitie in respect of the higher Orbes, the Starres should seeme bigger or lesse in regard of those *Hypsomata* (Altitudes) or the Climes : but it is certaine that at the selfe same time, sundry Astronomers finde the same bignesse and eleuation of the selfe same Starre obserued by their calculation, to differ no whit at all ; whereby we may see if that distance of place which is on the Earth (in respect of the Heauenly Orbes) exceedeth all sence, it followes that the Earth (poore little point as it is) seemes the like, if it be compared with Heauen: yet this is that point, which with fire and sword, is diuided among so many Nations, the matter of our *Glorie*, our seate ; here we haue our Honours,

our

our Armies, our commands; heere we heape vp riches, at perpetuall war and strife among our selues, who (like the Toad) shal fall a sleepe with most earth in his pawes: neuer thinking how of a moment of time well spent vpon this poore plot or dung-hill common to beasts as well as our selues, dependeth Eternitie, and fruition of our true happinesse in the presence of Heauen, and court of the King of Kings for euer and euer. Augustine.

Now I must take leaue of our common Mother the Earth, so worthily called in respect of her great merits, of vs: for shee receiueth vs being borne, shee feedes and cloatheth vs brought forth, and lastly as forsaken wholly of Nature, shee receiueth vs into her lap, and couers vs vntill the dissolution of all, and the last iudgement.

Thus haue I onely pointed at the principles of Cosmographie, hauing as it were giuen you a taste, and stopped vp the vessell againe referring the rest to your owne diligence and search. And herein you shall haue your helpees, *M. Blundenile* in his treatise of Cosmographie and the Sphære, *D. Dee*, *M. Cooke* in his principles of Geometrie, Astronomie and Geographie: *Gemma Frisius*, *Ortelius*, *Copernicus*, *Clavius* the Iesuite, *Ioannes de Monte Regio*, *Mercator*, *Munster*, *Hunter*, and many others; of ancient writers *Ptolomey*, *Dionysius Halicarnassens*. For mappes I referre you wholly vnto *Ortelius* and those set last forth by *Hondius* being later then *Plancius*, and more perfect by reason of the late discouerie, made by *Schouten*, vnto the 57. and 58. degrees of Southerly latitude beyond the streight of *Magellan*; and of late *M. Henrie Hudson*, to the 61. or 62. to the North-west, beyond *Terra de Labrador*: to omit that terrible voyage of *Barentson* and his companie, for the discouerie of the North-east Passage, by the backe-side of *Noua Zemla*, which out of a Dutch translation you may reade in English.

M. Hughes de vsu Globipr.
at Franktord,
Amsterdani,
and turned
into French.
Mr. Edward Wright de vsu Sphæra.

CHAP. 9.

Of Geometrie.

Since *Plato* would not suffer any to enter his Schoole which was *ἡ μαθηματική*, or not entred into Geometrie; and *Xenocrates* turned away his auditors, if vnfurnished with Geometrie, Musicke and Astronomie, affirming they were the helpees of Philosophie: I am also bound by the Loue I beare to the best arts and your studies, to giue it you also in charge. *Philo* the Iew calleth it the Princeesse and mother of all Sciences, and excellently was it said of *Plato*, that God did alwaies *προκαταίρει*; but more diuinely of *Salomon*: That God did dispose all his creatures according to measure, number and weight; that is, by giuing the Heauens their constant and perpetuall motion; the elements their places and predominance according to lightnesse or grauitie, and euery creature its number and weight, without which, it were neither able to stand vpriight or mooue. To the cōsideration of which depth of wisdome let vs vse the helpe of this most ingenious and vsfull Art, *worthy the contemplation and practice of the greatest Princes*, a Science of such importance, that without it, we can hardly eate our bread, lie drie in our bed, buy, sell, or vse any commerce else whatsoeuer. The subiect of Geometrie is the length, breadth and height of all things, comprised vnder the figures of Triangles, Squares, Circles, and Magnitudes of all sorts with their termes or bounds.

It hath properly the name from measuring the earth, being first found out in *Ægypt*; for when Nilus with his ouer-flowing drowned and confounded the limits of their fields, certaine of the inhabitants more ingenious then

Laertius lib. 4.

*Wisdome
chap. 11.*

*Petrarch de reg.
no lib. 2. ca. 14.*

*Proclus in Eu-
clid. lib. 2. §. 14.*

then the rest, necessitie compelling, found out the rules of Geometry, by the benefit whereof, after the fall of the water, euery man had his owne portion of ground lotted and laide out to him: so that from a few poore and weake principles at the first, it grew to that height that from earth it reached vp to the heauens, where it found out their Quantities, as also of the Elements and the whole world beside.

Martianus Capella in Geom. Proclus in Euclid, lib. 2. c. 4.

Out of Ægypt, *Thales* brought it into Greece, where it receiued that perfection we see it now hath.

For by meanes hereof are found out the formes and draughts of all figures, greatnesse of all bodies, all manner of measures and weights, the cunning working of all tooles; with all artificiall instruments whatsoeuer.

All engines of warre, for many whereof (being antiquated) wee haue no proper names; as Exosters, Sambukes, Catapultes, Testudo's, Scorpions, &c. Petardes; Grenades, great Ordinance of all sorts.

By the benefit likewise of Geometrie, we haue our goodly Shippes, Galleies, Bridges, Milles, Charriots and Coaches (which were inuented in Hungarie and there called *Cotzki*) some with two wheeles, some with more, Pulleies and Cranes of all sorts.

See the Hungarian History. Whence Coach had the name.

Shee also with her ingenious hand reares all curious rooves and Arches, stately Theaters, the Columnes simple and compounded, pendant Galleries, stately Windows, Turrets, &c; and first brought to light our clockes and curious watches (vnknown vnto the ancients): lastly our kitchin Iackes, euen the wheele-barrow. Beside whatsoeuer hath artificiall motion either by Ayre, water, winde, sinewes or chords, as all manner of Muscicall instruments, water workes and the like.

Yea, moreouer such is the infinite subtiltie, and immense depth of this admirable Art; hat it dares contend euen with natures selfe, in infusing life as it were, into the senselesse bodies of wood stone, or mettall: witnesse the

wooden

wooden doue of *Archytas*, so famoused not onely by *Agellius*, but many other authors beyond exception, which by reason of weights equally peized within the body, and a certaine proportion of ayre (as the Spirit of life enclosed) flew cheerefully forth as if it had beene a liuing Doue.

Albeit *Inl. Cas. Scaliger* accounteth this Doue no great peece of workemanship, when he saith, hee is able to make of his owne inuention with no great labour, a ship which shall swimme, and steere it selfe, and by the same reason that *Archytas* his Doue was made; that is, by taking the pith of rushes couered ouer with bladders, or those thinne skinnes, wherein gold beaters beate their leaues, and wrapped about with little strings of sinewes, where when a Semicircle shal set one wheele on going; it moouing others, the winges shall stirre and mooue forward. This *Archytas* was a most skillfull Mathematician, as it may be gathered out of *Horace*, who calleth him *Mensorem*, a Measurer.

Horat, lib 1.
Carm, ode 28

Et maris & terra, numeroq; carens arena,
Of sea and land, and number-wanting sand.

Bartas le 6.
iour du 1.
Semain,

And not inferiour to the aforefaid Doue of *Archytas* was that wooden Eagle, which mounted vp into the aire, and flew before the Emperour to the gates of *Norimberg*; of which, as also of that yron flie, that flew about a table, *Salust* lord of *Bartas* maketh mention. *Ramus* attributeth the inuention of either of these, in the preface of his 2. booke by his Mathematicall obseruations

Plin, l. 7. c. 21. to *Ioannes Regiomontanus*.
& lib, 36. c. 5.

Callicrates, if wee may credit *Plinie*, made Antes and ther such like small creatures of Iuorie, that their parts and ioyns of their legges could not be discerned.

Myrmecides Milesius also among other monuments of his skill, made a Coach or Waggon with foure wheelcs

wheelles, which together with the driuer thereof, a Fly could easily hide and couer with her wings: Besides a Ship with her sailes, which a little Bee could ouerspread. *Varro* teacheth how small peeces of this nature and subtillest workmanship, may be discerned, that is, saith he, by lying close about them, blacke horse haire. Of latter times, *Hadrian Iunius* tels vs that he saw with great delight and admiration, at *Mechlin* in *Brabant*, a cherrie stone cut in the forme of a basket, wherein were fiftene paire of dice distinct, each with their spots and number very easily of a good eye to be discerned.

Varro de ling.
gua Latin. lib
6.

Iunius lib. ani.
mad. cap. 6.

And that the *Ilias* of *Homer* written, was enclosed within a nut, *Cicerot* tels vs he saw it with his eyes, though *Alexander* thought it worthy of a farre better case, the rich Cabinet of *Darius*. By the statue of *Homer* the ancients vsually set a nightingale (as by *Orpheus* a Swanne for the manifold varietie and sweetnesse of his voyce, or the continuance or holding out to the last the same sweetnesse: for some are of opinion, that the perfection of Musickall sounds are to be discerned in the Nightingales notes. *Plinie* reckoneth vp sixteene seuerall tunes she hath, and fitteth them to Latine words very properly as vnto Ditties, which the translator of *Plinie* hath nothing neere so well fitted in the English which might surely haue bene as wel done, as I haue obserued in their notes. but to returne, *Scaliger* (whether in iest or earnest I know not) tels *Cardanus* of a flea he saw with a long chaine of gold about his necke, kept very daintily in a boxe, and being taken forth, could skip with his chaine, and sometime sucke his mistresses white hand, and his belly being full, get him to his lodging againe, but this same *Alexander* wittily scoffed, when he gaue a fellow onely a bushel of pease, for his paines of throwing euery time a pease vpon a needles point standing a pretty way off.

Plin. lib. 7.
cap. 12.

Plinie lib. 10.
cap. 29.

Exercitat. 326

Archimedes to the wonder of all the world, framed a brazen heauen, wherein were the seauen Planets with their

their

their motions. Hereof *Claudian* wrote a wittie Epigram.

Sapor King of *Persia* (as *Du Bartas* in the sixt day of his diuine weeke mentioneth) had an heauen of glasse, which, proudly sitting in his estate, he trod vpon with his feete, contemplating ouer the same, as if he had benee *Iupiter*, and vpon this occasion calling himselfe brother to the Sunne and Moone, and partner with the Starres; for in his letter to the Emperour *Constantius* he beginneth thus: *Rex regum Sapor; parriceps Syderum, frater Solis & Luna, &c.*

Cæl. Rhodigin lib. 8. c. 3.

P. Iouius & Sabellicus in Supplement: Hist. lib. 24.
This Heauen was caried by 12. men before *Solyman*, and taken to peeces and set vp againe by the maker-
Plutarch. in Marcel' o.
δικην εν ναι ναι
εν ναι.
P/a. 24;

Nor must I forget that heauen of siluer sent by *Ferdinand* the Emperour, to *Solyman* the great Turke, wherein the motions kept their true courses with those of the heauens, the starres arising and sitting, the Planets keeping their oblique motion, the Sunne Eclipsed at his iust time, and the Moone duely changing euery Moneth with the same in the Heauen. By these see the effects of this diuine knowledge, able to worke wonders beyond all beleefe, in so much as *Archimedes* affirmed, *hee would moue the whole Earth, might a place bee given him whereon to stand.* But I rather belecue him, who saith, *The foundation thereof shall neuer be moued.* Much was it, that with his left hand only, he could by his skill draw after him the weight of fise thousand bushels of graine, and deuise (at the cost of *Hiero*) those rare engines, which shot small stones at hand, but great ones a farre off; by benefit of which deuise onely, while the stones fell as thicke as haile from heauen among the enemies, *Syracusa* was preserued from the furie of *Marcellus* ready to enter with a resolute and most powerfull Armie. The Oracle of *Apollo* being demanded when the warre and miserie of Greece should haue an end, replied: If they would double the Altar in *Delos*, which was cubique forme; which they tryed by adding another cube vnto it, but that auailed nothing: *Plato* then taking vpon him to expound this riddle, affirmed, the Greekes were reproued by *Apollo* be-

because they were ignorant of Geometry. nor herein can I blame them, since the doubling of the Cube in Solides, and Quadrature of the Circle in plaine, hath euer since so troubled our greatest Geometricians, that I fear except *Apollo* himselfe ascend from Hell to resolve his owne Probleme, we shall not see it among our ordinarie Stone-cutters effected.

But in breife the vse you shall haue of Geometry, will be in suruaying your lands, affoording your opinion in building anew, or translating; making your milles aswell for grinding of corne as throwing forth water from your lower grounds, bringing water farre off for sundry vses. Seeing the measure of Timber, stone and the like (wherein Gentlemen many times are egregiously abused and cheated by such as they trust) to contriue much with small charge and in lesse roome. Againe, should you follow the warres (as who knowes the bent of his Fate) you cannot without Geometry fortifie your selfe, take the aduantage of hill or leuell, fight, order your Battallia in square, triangle, crosse (which forme the Prince of Orange hath now late taken vp) crescent-wise (and many other formes *Iouius* sheweth) leuell & plant your Ordnance, vndermine, raise your halfe Moones, Bulwarkes, Casamates, Rampires, Rauefins, with many other meanes as of offence and defence, by fortification. So that I cannot see how a Gentleman, especially a Sculdier and Commander may be accomplished without Geometry, though not to the height of perfection, yet at the least to be grounded and furnished with the principles and priuy rules heereof. The Authors I would commend vnto you for entrance hereinto are in English. *Cookes* Principles, and the Elements of Geometry written in Latin by *P. Ramus*, and translated by M. Doctour *Hood*, sometime Mathematicall Lecturer in London. *M. Blande ville*, *Euclide* translated into English. In Latine you may haue the learned Iesuite *Clavius*, *Melartthon*,

Erisim, Valsarius his Geometry Military. *Albert Durer* hath excellently written hereof in high Dutch, and in French *Forcadell* vpon *Euclide*, with sundry others.

CHAP. IO.

Of Poetrie.

TO sweeten your severer studies, by this time vouchsafe Poetry your respect; which howsoever censured and seeming fallen from the highest Stage of Honour, to the lowest staire of disgrace, let not your iudgement bee infected with that pestilent ayre of the common breath, to be an infidell; in whose beleefe, and doer of their contrary Actions, is to be religious in the right, and to merit if it were possible by good workes.

The Poet, as that Laurell *Maia* dreamed of, is made by miracle from his mothers wombe, and like the Diamond onely polished and pointed of himselfe, disdaining the file and midwifery of forraine helpe.

Hence *Tullie* was long ere he could bee deliuered of a few verses, and those poore ones too: and *Ouid*, so backward in prose, that he could almost speake nothing but verse. And experience daily affordeth vs many excellent yong and growing wits, as well from the Plow as Pallace, endued naturally with this Diuine and heavenly gift, yet not knowing (if you should aske the question) whether a *Metaphore* be flesh or fish.

If bare saying Poetrie is an heavenly gift, be too weak a proppe to vphold her credite with those buzzardly poore ones, who hauing their feathers moulted can creepe no farther then their owne puddle, able onely to enuie this Imperiall Eagle for sight and flight; let them if they can looke backe to all antiquitie, and they shall finde all learning

ning by diuine instinct to breath from her bosome, as *Plato* and *Tully* in his *Tusculanes* affirme. *Sed uani quum
in Pamende.*

Strabo saith, Poetrie was the first Philosophie that euer was taught, nor were there euer any writers thereof knowne before *Museus*, *Hesiod* and *Homer*: by whose authority *Plato*, *Aristotle* and *Galen*, determine their weightiest controuerfies, and confirme their reasons in Philosophy. And what were the songs of *Linus*, *Orpheus*, *Amphyon*, *Olympus*, and that dittie *Iopas* sang to his harpe at *Dido's* banquet, but Naturall and Morall Philosophy, sweetned with the pleasance of Numbers, that Rudenesse and Barbarisme might the better taste and digest the lessons of ciuilitie? according to *Lucretius* (Italianized by *Ariosto*) and englished by Sir *Iohn Harrington*.

*Sed veluti pueris absynthia tetra medentes,
Cum dare conantur, prius oras pocula circum
Contingunt mellis, dulci flavoq; liquore,
Vt puerorum etas improvida ludificetur, &c.*

As Leaches when for children they appoint,
Their bitter worme-wood potions, first the cup
About the brimme with hony sweete they noint,
That so the child, beguild may drinke it vp, &c.

Neither hath humane knowledge beene the onely subject of this Diuine Art, but euen the highest Mysteries of Diuinity. What are the Psalmes of *David* (which *S. Hilary* so aptly compareth to a bunch of keyes, in regard of the feuerall doores, whereby they giue the soule entrance, either to Prayer, Reioycing, Repentance, Thanksgiuing, &c.) but a Diuine Poeme, going sometime in one measure, sometime in another? What liuely descriptions are there of the Maiesty of God, the estate and securitie of Gods children, the miserable condition of the wicked? *Hil. in Prologo
Psalm.*

*Psal. 80.
Psalm 90.*

Psal. 1.
Psal. 104.

ked? What liuely similitudes & comparifons, as the righteous man to a baie tree, the Soule to a thirstie Hart, vntie to oyntment, and the dew of *Hermon*? What excellent Allegories, as the vine planted in *Egypt*; what *Epinema's*, *protopoea's* and whatsoeuer else may be required to the texture of so rich and glorious a peece?

And the song of *Salomon* (which is onely left vs of a thousand) is it not a continued Allegorie of the Mysticall loue betwixt *Christ* and his Church? Moreouer the Apostles themselves haue not disdained to alledge the authoritie of the heathen Poets, *Aratus*, *Menander* and *Epimnides*; as also the fathers of the Church, *Nazianzen*, *S. Augustine*, *Bernard*, *Prudentius*, with many other, beside the allowance they haue giuen of Poetrie, they teach vs the true vse and end thereof, which is to compasse the Songs of *Sion*, and addresse the fruite of our inuention to his glory who is the author of so goodly a gift, which we abuse to ourloues, light fancies, and basest affections.

And if Mechanicall Arts hold their estimation by their effects in base subiects, how much more deserueth this to be esteemed, that holdeth so soueraigne a power ouer the minde, can turne brutishnesse into Ciuilitie, make the lewd honest (which is *Scaligers* opinion of *Virgils* Poeme) turne hatred to loue, cowardise into valour, and in briebe, like a Queen command ouer all affections?

Moreouer the *Muse*, *Mirth*, *Graces*, and perfect *Health* haue euer an affinitie each with either. I remember *Plutarch* telleth vs of *Telephilla*, a noble and braue Ladie, who being dangerously sicke, and imagined past recovery, was by the Oracle, aduised to apply her minde to the *Muse* and poetrie; which shee diligently obseruing recovered in a short space, and withall grew so sprightly couragious, that hauing well fortified *Argos* with diuers companies of women onely, her self with her copanions fallying out, entertained *Cleomenes* K. of the *Lacedemonians* with such a *Camisado*, that he was faine to shew his back, leaving

leauing a good part of his people behinde, to fill ditches; and then by plaine force of Armes draue out *Demetrius* another king, who lay very strong in garriſon within.

Alexander by the reading of *Homer*, was eſpecially moued to goe through with his conqueſts.

Leonidas alſo that braue King of the *Spartanes*, being asked how *Tiramus* (who wrote of warre in verſe) was eſteemed among Poets, replied excellently: For my ſouldiers, quoth he, moued onely with his verſes, runne with a reſolute courage to the battaile, fearing no perill at all.

What other thing gaue an edge to the valour of our ancient Britons, but their *Bardes* (remembred by *Athenius*, *Lucan* and ſundry other), recording in verſe the braue exploits of their nation, and ſinging the ſame vnto their Harps at their publike feaſts and meetings? amongſt whom *Taliſin* a learned Bard, and Maſter to *Merlin*, ſung the life and acts of King *Arthur*.

Hence hath Poetry neuer wanted her Patrones, and euen the greateſt Monarches and Princes, as well Chriſtian as Heathen, haue exerciſed their Inuention herein: as that great Glorie of Chriſtendome *Charlemaine*, who among many other things, wrote his Nephew *Ronlands* Epitaph, after he was ſlaine in a battell againſt the *Saracens*, among the *Pyreanean* hilles: *Alphonſus* king of *Naples*, whoſe onely delight was the reading of *Virgil*: *Robert* King of *Sicilie*; and that thrice renowned and learned French King, who finding *Petrarches* Toombe without any inſcription or Epitaph, wrote one himſelfe, (which yet remayneth) ſaying; *Shame it was, that he who ſung his Miſtreſſe praiſe ſeauen yeares before her death, and twelue yeares ſhould want an Epitaph.* Among the Heathen are eternized for their ſkill in Poefie, *Auguſtus*, *Ceſar*, *Oſtanius*, *Adrian*, *Germanicus*.

Euery child knoweth how deare the workes of *Homer* were vnto *Alexander*, *Euripides* to *Amintas* King of *Macedon*,

* The place to this day is called *Ronlands* *valley*, and was in times paſt a great pilgrimage, there being a Chapel built ouer the tombe, & dedicated to our Lady, called *common*. ly but corruptly our Lady of *Rouenall*, *Panormitan*, li. i. de geſtis *Alphonſi*.

* Who gaue
him, it is
thought, his
Mannor of
Ewelme in
Oxfordshire.
To Charles the
eight & Lewis
the twelfth.

cedon, Virgil to Augustus, Theocritus to Ptolomey and Berenice, King and Queene of Egypt: the stately Pin-dar to Hiero King of Sicilie, Ennius to Scipio, Ausonius to Gratian, (who made him Pro consull:) in our owne Countrey, * Chancer to Richard the second, Gower to Henrie the fourth, with others I might alledge.

The Lady Anne of Bretaine, who was twice French Queene, passing through the Prefence in the Court of France espying Chartier the Kings Secretarie, and a famous Poet, leaning vpon his elbow at a Tables end fast asleepe, shee stooping downe, and openly kissing him, said; *Wee must honour with our kisse, the mouth from whence so many sweete verses and golden Poems haue proceeded.*

But some may aske me, How it falleth out, that Poets now adaies are of no such esteeme, as they haue beene in former times? I answer; because vertue in our declining and worser daies, generally findeth no regard: Or rather more truely with *Aretine* (being demanded why Princes were not so liberall to Poessie, and other good Arts, as in former times) *Because the conscience rellcth them, how unworthy they are of their praises giuen them by Poets; as for other Arts, they make no account of that they know not.*

But since we are heere (hauing before ouer-runne the Champaigne and large field of Historie) let vs a while rest our selues in the garden of the Muses, and admire the bountie of heauen, in the seuerall beauties of so many diuine and fertile wits.

We must beginne with the *King of Latine Poets*, whom Nature hath reared beyond imitation, and who aboue al other onely, deserueth the name of a Poet; I mean *Virgil*. In him you shall at once finde (not else-where) that *Prudence*, *Efficacie*, *Varietie*, and *Sweetnesse*, which *Scaliger* requireth in a Poet, and maketh his prime vertues. Vnder *Prudence* is comprehended out of generall learning and iudgement, that discreet, apt suting and disposing.

Prudence.

posing, as well of Actions as Words in their due place, time and manner; which in *Virgil* is not obserued by one amongst twenty of our ordinary Grammarians, *Who* (to vse the words of the Prince of learning hereupon) *only* In Poetic lib. 3. qui & Idea. ca. 25. *in shallow and small Boates, glide ouer the face of the Virgilian Sea.* How diuinely, according to the *Platonicks*, doth he discourse of the Soule? how properly of the Nature, number of winds, seasons of the yeare, qualities of Beasts, Nature of Hearbs? What in-sight into ancient *Chronologie* and *Historie*? In brieft, what not worthy the knowledge of a diuine wit? To make his *Aeneas* a man of extraordinary aspect, and comlineffe of personage, he makes *Venus* both his mother and Lady of his *Horoscope*. And forasmuch as griefe and perpetuall care, are inseparable companions of all great and noble atchieuements, he giues him *Achates* *quasi* *axis arm*, his faithfull companion? What immooued constancy, when no teares or entreaty of *Eliza* could cause him stay? What *Piety*, *Pitty*, *Fortitude*, beyond his companions. See how the Diuine Poet gaue him leaue to be wounded, lest his valour in so many skirmishes might bee questioned, and that a farre off, not at hand; that rather it might be imputed to his Fortune, then his rashnesse or weaknesse; then by one who could not be knowne, to giue the enemy occasion rather of feare, then of challenging the glorie. And whereas he bringeth in *Camilla*, a couragious Lady, and inuincible at the Swords point in encountering other; yet he neuer bringeth her to try her valour with *Aeneas*. Aeneid. 11. Again, that *Tarchon* and she might shew their braue deeds he makes *Aeneas* absent: as also when *Turnus* so resolutely brake into his Tents. Lastly, what excellent iudgment sheweth he in appropriating the accidents and Histories of his owne times, to those of the ancient, as where he bringeth in *Venulus* plucked by force from his Horfe, and carried away with full speed? The like *Cesar* confesseth to haue happened to himselfe. *Aeneas* with his
right

right arme naked, commaunds his Souldiours to abstaine from slaughter. The like did *Cæsar* at the battaile of *Pharsalie*, and with the same words. But thus much out of the heape and most iudicious obseruations of the most learned *Scaliger*.

Efficacie is a power of speech, which representeth a thing after an excellent manner, neither by bare words onely, but by presenting to our minds the liuely *Ideas*, or formes of things so truly, as if wee saw them with our eyes; as the *places in Hell*, the fierie Arrow of *Acesta*, the description of *Fame*, the flame about the Temples of *Ascanius*: but of actions more open, and with greater Spirit, as in that passage dna passion of *Dido*, preparing to kill her selfe.

Aeneid. 4.

*At trepida & cæptis immanibus effera Dido,
Sanguineam voluens aciem, maculisq; trememes
Interfusa genas, & pallida morte futura,
Interiora domus irrupit limina, & altos
Conscendit furibunda rogos, ensemq; recludit
Dardanium, &c.*

Which for my English Readers sake, I haue after my manner translated, though assured all the translations in the world must come short of the sweetnesse and Maiesty of the Latine.

But she amazd and fierce by cruell plots,
Rouling about her bloudy eye, her cheekes
All-trembling and arising, full of spots,
And pale with death at hand, perforce she breakes
Into the in-most roomes.----
Enraged then she climbs the loftie pile,
And out of sheath the *Dardane* sword doth draw:
Ne're for such end ordained; when a while
The *Troian* garments, and knowne couch she saw,

With

With trickling teares her selfe thereon she cast,
 And hauing paus'd a little, spake her last.
 Sweete spoiles, while Fates and Heauens did permit,
 Receiue this soule, and rid me of my cares ;
 What race my Fortune gaue I finish'd, &c.

Moreouer, that liuely combate betweene *Nisus* and
Volsens, with many other of most excellent life.

A sweete verse is that, which like a dish with a delicate
 Sauce, inuites the Reader to taste euen against his will ; Sweetnesse.
 the contrary is harshnesse : hereof I giue you an example
 in the description of young *Pallas* (whom imagine you
 see laid forth newly slaine vpon a Bier of Crabtree, and
 Oken rods, couered with Straw, and arched ouer with
 greene boughes) then which no Nectar can bee more de-
 licious.

*Qualem virgineo demessum pollice florem,
 Seu mollis viola, seu languentis Hyacinthi,
 Cui nec fulgor adhuc, nec dum sua forma recessit,
 Non iam mater alit tellus viresq; ministrat, &c.*

Aeneid, II.

Euen as the Flower by Maidens finger mowne,
 Or th'drooping Hy'cinth, or soft Violet,
 Whose beauti's fading, yet not fully gone ;
 Now mother Earth no more doth nourish it, &c.

The like of faire *Eurialus* breathing his last.

*Purpureus veluti cum flos succisus aratro,
 Languescit moriens, lassove papauera collo
 Demisere caput pluvia cum forte gravantur.*

Aeneid, 9.

Looke how the purple Flower, which the Plow:
 Hath shorne in funder, languishing doth die ;
 Or Poppies downe their weary neckes do bow,
 And hang the head, with raine when laden lie, &c.

N

This

αὐτὸς καὶ ἄλλοι
οἱ καὶ ἄλλοι
οἱ καὶ ἄλλοι
οἱ καὶ ἄλλοι.

This kind *Plutarch* tearmeth *Flowery*, as hauing in it a beautie and sweete grace to delight, as a Flower.

Variety, is various, and the rules of it so difficult, that to define or describe it, were as to draw one picture which should resemble all the faces in the world, changing it selfe like *Proteus* into all shapes : which our Diuine Poet so much, and with such excellent art affecteth, that sildome or neuer he vttereth wordes, or describeth actions spoken or donne after the same manner, though they be in effect the same ; yea, though the conclusion of all the Bookes of his *Aeneides* bee Tragickall, saue the first ; yet are they so tempered and disposed with such variety of accidents, that they bring admiration to the most diuine iudgements : among them all not one like

Vide Scallib.
Poet. cap. 27.

another, saue the ends of *Turnus* and *Mezentius*. What varietie in his battailes, assailing the enemies Campe, besieging Cities, broyles among the common people, set battailes in fields, aids of horse and foot? &c. Neuer the same wounds but giuen with diuers weapons, as here one is wounded or slaine with a peece of a Rock, a Flint, Fire-brand, Club, Halberd, Long pole : there another with a drinking Boule or Pot, a Rudder, Dart, Arrow, Lance, Sword, * Bals of Wild-fire, &c. In diuers places, as the throat, head, thigh, breast, hip, hand, knee; before, behind, on the side, standing, lying, running, flying, talking, sleeping, crying out, entreating. Of place, as in the field, in the Tents, at Sacrifice, vpon the guard, in the day-time, in the night. To proceede further, were to translate *Virgil* himselfe ; therefore hitherto of variety. I forbear his most liuely descriptions of persons, times, places, and manners ; his most sweet and proper Similitudes, as where he resemblenth *Aeneas*, who could not be moued by any entreatie or teares of *Dido*, or her Sister *Anna*, to a stubborne Oake after this manner.

Aeneid.

*At veluti annosam valido cum robore quercum,
Alpini Borea, nunc hinc nunc flatibus illinc,*

Ernero

*Erueat inter se certant; it stridor, & aliè
Consternant terram concussio frondis, &c.*

As when the *Alpine* winds with each contend,
Now this now that way, with their furious might,
Some aged Oake vp by the rootes to rend,
Lowd whistling's heard, the earth bestrewed quite
(The body reeling) all about with leaues:
While it stands firme, and irremoued cleaues
Vnto the Rocke; for looke how high it heaues
The loslie head to heauen-ward, so low
The stubborne roote doth downe to hell-ward grow.

Againe, that elegant comparifon of *Aruns* (hauing
cowardly slaine the braue Ladie *Camilla*, and retyred
himselſe for feare, into the body of the Armie) to a
Wolfe that had done a mischiefe, and durst not shew his
head.

*At velut ille prius quem tela inimica sequantur,
Continuò in montes sese auis abdidit altos
Occiso pastore Lupus, magnæ iuuenço
Conscius audacis facti, caudamq, remulcens
Subiecit panitentem vtero, sylvasq, petiuit, &c.*

Aenid. 11.

And as a Wolfe that hath the Shepheard slaine,
Or some great beast, before the Countrey rise,
Knowing him guiltie, through by-wayes amaine
Hath got the Mountaines, leering where he lies,
Or clapt his taile betwixt his legges, in feare
Tane the next Coppise, till the Coast be cleare.

After *Virgil*, I bring you *Ouid*, as well because they li-
ued in one time, (yet *Ouid* confesseth he saw *Virgil* but
once in all his life) as that he deserueth to be second in
imitation, for the sweetnesse and smooth current of his
stile, euery where seasoned with profound and antique

*Ouid.
Virgilium tan-
tum vidi.*

learning : among his Workes, his Epistles are most worthy your reading, being his neatest peece, euery where embellished with excellent and wise Sentences; the numbers smoothly falling in, and borrowing their lustre and beauty from imitation of natie and antique Simplicite: that of *Aconius* is somewhat too wanton; those three, of *Ulysses*, *Demophoon*, and *Paris* to *Oenone*, are suspected for the weaknesse of conceit in regard of the other, to be none of *Ouids*.

Concerning his bookes, *Amorum* and *de arte amandi*, the wit with the truly ingenuous and learned will beare out the wantonnesse: for with the weeds there are delicate flowers in those walkes of *Venus*. For the Argument of his *Metamorphosis*, he is beholden to *Parthenius*, and diuers others, and those who long before wrote of the same subiect.

Vide Surium,
in Commenta-
rio rerum in
orbe gestarum.
An. 1581,
fol. 1026.

About the yeare 1581. when the King of *Poland* made warre in *Mosconia*, certaine *Polonian* Embassadours tra-
uailing into the in-most places of *Mosconia*, as farre as *Podolia* and *Kionia*: they passed the great Riuer *Boristhenes*, hauing in their company a certaine young Gentleman, very well seene in the Latine, Greeke, and Hebrew tongues; withall, an excellent Poet and Historian: he perswaded the *Polonians* to well horse themselves, and ride with him a little further; for he would (said he) shew them *Ouids* Sepulcher; which they did: and when they were gone fixe daies iourney beyond *Boristhenes*, through most vaste and desolate places, at last they came into a most sweete and pleasant valley, wherein was a cleere running Fountaine, about which the grasse growing very thicke and high, with their Swords and Fauchions they cut it downe, till at last they found a Stone, Chest, or Coffin, couered ouer with stickes and shrubs, whereon, it being rubbed and cleansed from Moth and filth, they read *Ouids* Epitaph, which was this:

His

*Hic situs est vates, quem Diui Caesaris ira
 Augusti, Latia cedere iussit humo:
 Sapè miser voluit Patrijs occumbere terris,
 Sed frustra: hunc illi fata dedere locum.*

This his Sepulcher (saith mine Authour) remaineth vpon the borders of Greece, neere to the *Euxine* Sea, and is yet to be seene.

Of *Lyricke* Poets, as well Greeke as Latine, hold *Ho-* Horace.

race in highest account, as the most acute and artificiall of them all, hauing attained to such height, that to the discreet iudgement, hee hath cut off all hope of equalizing him: his *Stile* is elegant, pure & sinewie, with most witty and choice sentences, neither *humili contentus* *Styls* (as *Quintilian* saith of him) *sed grandiloquo & sublimi*. Yea and if we belecue *Scaliger*, more accurate and sententious then *Pindar*. His *Odes* are of most sweete and pleasant inuention, beyond all reprehension, euery where illustred with sundry and rare figures and verses, so fluent that the same *Scaliger* protesteth hee had rather be composer of the like, then be King of whole *Arragon*. In his Satyres he is quicke, round and pleasant, and as nothing so bitter, so not so good as *Iuuenal*: his Epistles are neate his *Poetica* his worst peece, for while he teacheth the Art, hee goeth vnartificially to worke euen in the verie beginning.

Scalig. Poet.
lib. 6.

Totius Tarra-
conensis Rex,

Iuuenal of Satyrist is the best, for his Satyres are far better then those of *Horace*, and though he be sententious tart, yet is his phrase cleare and open.

Perfius, I know not why we should so much affect him since with his obscuritie hee laboureth not to affect vs; yet in our learned age hee is now discovered to euery Schoole-boie: his stile is broken, froward, vnpleasing and harsh.

Perfius,

In *Martial* you shall see a diuine wit, with a flowing puritie of the Latine tongue, a true Epigrammatist: his

Martial.

verse

verse is cleare, full, and absolute good, some few too wanton and licentious, being winked at.

Lucane.

Lucane breathes with a great spirit, wherefore some of our shallow Grammarians, haue attempted to equall him with *Virgil*: but his errour is, while hee doth *ampullare* with bigge sounding words, and a conceipt vnbounded, furious and ranging, and cannot with *Virgil* containe himselfe within that sweete, humble and vnaffected moderation; he incurreth a secret enuie and ridiculous contempt, which a moderate and well tempered style auoideth.

Seneca.

Seneca, for Maiestie and state yeeldeth not to any of the *Grecians* whosoever, *Culen & nitore*, to vse *Scaligers* words, farre excelling *Euripides*: albeit hee borrowed the Argument of his Tragædies from the *Græcians*; yet the Spirit, loftinesse of sound, and Maiestie of stile is meere ly his owne.

Claudian.
Ignobilis sub-
iecto oppressus.

Claudian, is an excellent and sweete Poet, onely ouerborne by the meannesse of his subiect, but what wanted to his matter he supplied by his wit and happie inuention.

Statius.

Statius is a smooth and sweet Poet, comming neere of any other to the state and Maiestie of *Virgils* verse, and *Virgil* onely excepted, is the Prince of Poets aswell Greekes as Latine; for he is more flowery in figures, and writeth better lines then *Homer*. Of his workes his *Syluæ* are the best.

Propertius.

Propertius is an easie cleare and true Elegiacke, following the tract of none saue his owne inuention.

Plautus.

Among Comick Poets, how much antiquity attributed to *Plautus* for his pleasant vaine (to whome *Volcatius* giueth the place next to *Cæcilius*, and *Varro* would make the mouth of *Muses*) so much doe our times yeeld to *Terence*, for the puritie of his stile: wherefore *Scaliger* willet vs to admire *Plautus* as a Comcedian, but *Terence* as a pure and elegant speaker.

Terence.

Thus

Thus haue I in brieſe, comprised for your behoofe, the large censure of the best of Latine Poets, as it is copiously deliuered by the Prince of all learning and Iudge of iudgements, the diuine *Iul. Caf. Scaliger*. But while we looke backe to antiquitie, let vs not forget our later and moderne times (as imagining nature hath heretofore extracted her quintessence, and left vs the dregges) which produce as fertile wits, as perhaps the other, yea and in our *Britaine*.

Of Latine Poets of our times in the iudgement of *Buchanan*, and the best learned, *Buchanan* is esteemed the chiefe: who albeit, in his person, behauiour and fashion, he was rough-fewen, slouely and rude, seldome caring for a better outside then a Rugge-gowne girt close about him, yet his inside and concept in Poesie was most rich, and his sweetnesse and facilitie in a verse, vnimitably excellent, as appeareth by that Master-peece his *Psalmes*; as farre beyond those of *B. Rhenanus*, as the *Stanza's* of *Petrarch* the rimes of *Skelton*: but deseruing more applause (in my opinion) if hee had fallen vpon another subiect; for I say with one, *Mihi spiritus diuinus eiusmodi placet quo seipsum ingessit a patre, & illorum piget qui Dauid Psalmos suis calamistris inuictos sperarant efficere plausibiliores*. And certaine in that boundlesse field of Poeticall inuention, it cannot be auoided, but something must bee distorted beside the intent of the Diuine enditer.

His Tragedies are loftie, the stile pure, his Epigrams not to be mended, saue heere and there (according to his Genius) too broad and bitter.

But let vs looke behinde, and wee shall finde one English-bred (whose glory and worth, although *Cineri Ioseph of Exeter* *supposita doloſo*) is inferiour neither to *Buchanan*, or any of the ancients, and so much the more to be valued, by how much the brighter he appeared out of the fogges of Barbarisme and ignorance in his time; that is, *Ioseph of Exeter*, who liued vnder *Henry* the 2. and *Richard* the

the first, who wrote that singular and stately Poeme of the Troian warre, after the Historie of *Dares Phrygius*, which the Germanes haue printed vnder the name of *Cornelius Nepos*. He dyed at *Bourdeaux* in France, where he was Archbishop, where his monument is yet to bee scene.

Sir Thomas
More.

After him (all that long tract of ignorance, vntill the daies of *Henry* the 8. (which time *Erasmus* calleth, the *Golden Age of learning*, in regard of so many famously learned men, it produced more then euer heretofore) flourished Sir *Thomas More*, sometime Lord Chancellor of *England*: a man of most rich and pleasant inuention: his verse fluent, nothing harsh, constrained or obscure; wholly composed of conceipt, and inoffensue mirth, that he seemeth *ad lepores fuisse natum*. How wittily doth hee play vpon the Arch-cuckold *Sabinus*, scoffe at Frenchified *Lalus*, and *Herney* a French cowardly Captaine, beaten at the Sea by our English, and his shippe burned, yet his victory and valor to the English disgrace, proclaimed by *Brixius* a Germane Pot-*after*? What can be more loslie then his gratulatory verse to King *Henry* vpon his Coronation day, more wittie then that Epigramme vpon the name of *Nicolaus* an ignorant Physitian, that had beene the death of thousands, and *Abyngdons* Epitaph? more sweete then that nectar Epistle of his, to his daughters *Margaret*, *Elizabeth*, and *Cicely*? But as these ingenious exercises bewraied in him an extraordinary quicknesse of wit and learning, so his *Utopia* his depth of iudgment in State-affaires, then which, in the opinion of the most learned *Budaeus* in a preface, before it our age hath not scene a thing more deepe and accurate. In his yonger yeeres, there was euer a friendly and vertuous emulation, for the palme of inuention and poesie, betweene

William Lilly. William Lillie the author of our Grammar, and him, as appeareth by their seuerall translations of many Greeke Epigrammes, and their inuention tried vpon one subiect; not-

notwithstanding they lou'd and lin'd together as deereſt friends. *Lillie* alſo was, beſide an excellent Latine Poet, a ſingular Græcian; who after he trauelled all Greece ouer, and many parts of *Europe* beſide, and liued ſome foure or ſiue yeares in the Ile of the *Rhodes*: hee returned home, and by *Iohn Collet* Deane of *Pauls*, was elected Maſter of *Pauls* Schoole, which he had newly founded.

Shortly after, began to grow eminent, aſwell for Poetſie as all other generall learning, Sir *Thomas Challoner* Sir Thomas Challoner. Knight (father to the truly honeſt, and ſometime louer of all excellent parts, Sir *Thomas Challoner*, who attended vpon the late Prince) borne in *London*, brought vp in *Cambridge*; who hauing left the Vniuerſitie, and followed the Court a good while, went ouer with Sir *Henry Knyuet*, Embaſſadour to *Charles* the ſitt, as his friend and companion: what time the Emperour being preparing a mightie flecte againſt the Turkes in *Argier*, the Engliſh Embaſſadour, Sir *Thomas Challoner*, *Henry Knowles*, M. *Henry Iſam*, and others, went in that ſeruice as voluntaries with the Emperour. But the Galley wherein Sir *Thomas Challoner* was, being caſt away by fouleneſſe of weather, after he had laboured by ſwimming for his life as long as he was able, and the ſtrength of his armes failing him, he caught hold vpon a cable throwne out from another galley, to the loſſe and breaking of many of his teeth, and by that meanes ſaued his life. After the death of King *Henry* the 8. he was in the battaile of *Muckleborough*, and knighted by the Duke of *Sommerſet*. And in the beginning of the raigne of *Queene Elizabeth*, hee went ouer Embaſſadour into *Spaine*, where at his houres of leiſure, he compiled ten elegant bookes in Latin verſe, *de Repub. Anglorum inſtauranda*: ſuperuiſed after his death by *Malim*, and dedicated to the old Lord *Burghley*, Lord Treasuſurer. Being ſent for home by her Maieſtie, hee ſhortly after died in *London*, and was buried in

Pauls neere to the steppes of the *Quire*, toward the South-doore, vnder a faire marble; but the brasse and epitaphe written by Doctour *Haddon*, by sacrilegious hands is since torne away. But the *Muse* and *Eternall Fame* haue reared him a monument more lasting and worthy the merit of so excellent a man.

Sir *Geoffrey*
Chaucer.

Of English Poets of our owne Nation, esteeme Sir *Geoffrey Chaucer* the father; although the stile for the antiquity, may distast you, yet as vnder a bitter and rough rinde, there lyeth a delicate kernell of conceit and sweete inuention. What Examples, Similitudes, Times, Places, and aboue all, Persons with their speeches, and attributes, doe as in his *Canterbury*-tales (like these threds of gold, therich *Arras*) beautifie his worke quite thorough? And albeit diuers of his works, are but meerely translations out of *Latine* and *French*, yet he hath handled them so artificially, that thereby he hath made them his owne, as his *Troilus* and *Cressid*. The *Romane* of the *Rose*, was the Inuention of *Iehan de Meunes*, a French Poet, whereof he translated but onely the one halfe: his *Canterbury* tales without question were his owne inuention, all circumstances being wholly English. He was a good Diuine, and saw in those times, without his spectacles, as may appeare by the Plough-man, and the Parsons tale: withall an excellent Mathematician, as plainly appeareth by his discourse of the Astrokabe to his little sonne *Lewes*. In brieve, account him among the best of your English books in your library.

Gower.

Gower beeing very gracious with King *Henry* the 4. in his time carried the name of the onely Poet, but his verbesto say truth, were poore and plaine, yet full of good and graue Moralitye: but while he affected altogether the French phrase and words, made himself too obscure to his Reader; beside his inuention commeth farre short of the promise of his Titles. Hee publisheth onely (that I know of) three bookes, which at *S. Marie Oueries*

in

in *Southwarke* vpon his monument lately repaired by some good Benefactor, lie vnder his head; which are, *Vox clamantis*, *Speculum Meditantis*, and *Confessio Amantis*. He was a Knight, as also was *Chaucer*.

After him succeeded *Lydgate*, a Monke of *Burie*, who *Lydgate* wrote that bitter Satyre of *Peirs Plow-men*. He spent most part of his time in translating the workes of others hauing no great inuention of his owne. He wrote for those times a tollerable and smooth verse.

Then followed *Harding*, and after him *Skelton*, a Poet *Harding, Skelton* Laureate, for what desert I could neuer heare; if you desire to see his vaine and learning, an Epitaph vpon King *Henry* the seauenth, at *West-minster* will discouer it.

In the latter end of King *Henry* the 8. for their excellent facultie in Poesie were famous, the right noble *Henry Earle of Surrey* (whose Songs and Sonnets yet extant, are of sweete conceipt): and the learned, but unfortunate, *Sir Thomas Wyat*.

In the time of *Edward* the sixth liued *Sternhold*, whom King *Henry* his father, a little before had made groome of his Chamber, for turning of certaine of *Dauids* Psalmes into verse: and merrie *John Heywood*, who wrote his Epigrammes, as also *Sir Thomas More* his *Vtopia*, in the parish wherein I was borne; where either of them dwelt, and had faire possessions.

About Queene *Maries* time, flourished Doctor *Phaer* who in part translated *Virgils Aeneids*, after finished by *Arthur Golding*.

In the time of our late Queene *Elizabeth*, which was truly a golden Age (for such a world of refined wits, and excellent spirits is produced, whose like are hardly to be hoped for, in any succeeding Age) aboue others, who honoured Poesie with their pennes and practise (to omit her Maiestie, who had a singular gift herein) were *Edward Earle of Oxford*, the Lord *Buckhurst*, *Henry Lord Paget*; our *Phoenix*, the noble *Sir Philip Sidney*, *M. Edward*

Dyer, *M. Edmund Spencer*, *M. Samuel Daniel*, with sundry others; whom (together with those admirable wits yet liuing, and so well knowne) not out of Enuie, but to auoide tediousnesse, Iouerpasse. Thus much of Poetrie.

CHAP. II.

Of Musicke.

Musicke a sister to Poetry, next craueth your acquaintance (if your *Genius* be so disposed). I know there are many, who are *adco quous*, and of such disproportioned spirits, that they auoide her companie; as a great Cardinall in *Rome*, did *Roses* at their first coming in, that to auoide their sent, he built him an house in the champaigne farre from any towne: or as with a *Rose* not long since, a great Ladies cheeke in *England*; their eares are ready to blister at the tendrest touch thereof. I dare not passe so rash a censure of these as *Pindar* doth, or the *Italian*, hauing fitted a prouerbe to the same effect, *Whom God loners not, that man loues not Musicke*: but I am verily perswaded, they are by nature very ill disposed, and of such a brutish stupiditie, that scarce any thing else that is good and sauoureth of vertue, is to be found in them. Neuer wise man (I thinke) questioned the lawfull vse hereof, since it is an immediate gift of heauen, bestowed on man, whereby to praise and magnifie his Creator; to solace him in the midst of so many sorrowes and cares, wherewith life is hourelly beset: and that by song, as by letters, the memorie of Doctrine, and the benefits of God might be for euer preserued (as we are taught by that Song of *Moses*, and those diuine Psalmes of the swete singer of *Israel*, who with his *Psalterie* so lowdly resounded the Mysteries and innumerable benefits

Deut. 32.

^aIt was an instrument three square, of 7 strings, of incomparable sweetnesse.

fits of the Almighty Creator), and the seruice of God aduanced, as we may finde in 2. *Samuel* 6. *vers.* 5. *Psalms* 33. 21. 43. and 4. 108. 3. and in sundrie other places of Scripture, which for breuitie I omit.

But, say our Sectaries, the seruice of God is nothing aduanced by singing and instruments, as we vse it in our Cathedrall Churches, that is; by "*Antiphonie, Restes, Repetitions, Varietie of Moodes and Proportions* with the like. Answering one another in the Quire.

For the first, that it is not contrary, but consonant to the word of God, so in singing to answer either: the practise of *Miriam* the Prophetesse, and sister of *Moses*, when she answered the men in her song, wil approue; for repetition, nothing was more vsual in the singing of the *Leuites*, and among the *Psalms* of *Dauid*, the 136. is wholly compounded of those two most gracefull and sweete figures of repetition, *Symptome* and *Anaphora*.

For *Resting* and *Proportions*, the nature of the Hebrew verse, as the meanest *Hebrician* knoweth, consisting many times of vneuen feete, going sometime in this number, sometimes in that: one while (as *S. Hierome* saith) in the numbers of *Sappho*; another while of *Alcaus*, doth of necessitie require it: and wherein doth our practise of singing and playing with Instruments in his Maiesties Chappell, and our Cathedrall Churches, differ from the practise of *Dauid*, the *Priests* and *Leuits*. Doe wee not make one signe in praising and thanking God, with voyces and instruments of all sorts. Done (as *S. Hierome* saith) *reboet laquear temple*: the rooffe of the Church ecchoeth againe, and which lest they should cauill at as a Iewish Ceremonie, wee know to haue beene practised in the ancient puritie of the Church; but we returne where we left. Cron, 2. ca. 5. ver, 12, and 13.

The Physitians will tell you, that the exercise of Musicke is a great lengthner of the life, by stirring and reuiuing of the Spirits, holding a secret sympathy with them;

In lib. de An.
gore animi.

Besides, the exercise of singing openeth the breast and pipes; it is an enemy to melancholly and deiection of the mind, which S. *Chrysostome* truly calleth, *The Diuels Bath*. Yea, a curer of some diseases: in *Apuglia*, in *Italy*, and thereabouts, it is most certaine, that those who are stung with the *Tarantula*, are cured onely by Musicke. Beside, the aforesaid benefit of singing, it is a most ready helpe for a bad pronounciation, and distinct speaking, which I haue heard confirmed by many great Diuines: yea, I my selfe haue knowne many Children to haue bin holpen of their stammering in speech, onely by it.

ἡ ἀριστεία τῆς μουσικῆς.
Τὸ μὴ ἀποφεύγειν τὴν μουσικὴν καὶ τὴν ποίησιν.
Odyll. 8.

Plato calleth it, *A diuine and heavenly practise*, profitable for the seeking out of that which is good and honest.

Homer saith, Musicians are worthy of Honor, and regard of the whole world; and we know, albeit *Lycurgus* imposed most streight and sharpe Lawes vpon the *Lacedemonians*, yet he euer allowed them the exercise of Musicke.

Arist. Politic.

Aristotle auerreth Musicke to bee the onely disposer of the mind to Vertue and Goodnesse; wherefore he reckoneth it among those foure principall exercises, wherein he would haue children instructed.

Cicero. Tusc.
quæst. lib. 1.

Tullie saith, there consisteth in the practise of singing and playing vpon Instruments, great knowledge, and the most excellent instruction of the mind: and for the effect it worketh in the mind, he termeth it, *Stabilem*. *The san- rum, qui mores instituit, componitq; ac mollit irarum ardore, &c.* A lasting Treasure, which rectifieth and ordereth our manners, and allayeth the heate and furie of our anger, &c.

I might runne into an infinite Sea of the praise and vse of so excellent an Art, but I onely shew it you with the finger, because I desire not that any Noble or Gentleman should (saue at his priuate recreation at leasurable houres) prooue a Master in the same, or neglect his more weightie employments: though I aouch it a skill worthy

worthy the knowledge and exercise of the greatest Prince.

King *Henry* the eight could not onely sing his part sure, but of himselfe compose a Seruice of foure, five, and sixe parts; as *Erasmus* in a certaine Epistle, testifieth of his owne knowledge. *Erasmus in Fagragine Epist.*

The Duke of *Venosa*, an *Italian* Prince, inlike manner, *D. of Venosa*, of late yeares, hath giuen excellent prooffe of his knowledge and loue to Musicke, hauing himselfe composed many rare songs, which I haue seene.

But about others, who carryeth away the Palme for excellency, not onely in Musicke, but in whatsoeuer is to be wished in a braue Prince, is the yet liuing *Maurice Landgrau* of *Hessen*, of whose owne composition I haue seene eight or ten seuerall sets of Motets, and solemne Musicke, set purposely for his owne Chappell; where for the great honour of some Festiuall, and many times for his recreation onely, he is his own Organist. Besides, he readily speaketh ten or twelue seuerall languages: he is so vniuersall a Scholler, that comming (as he doth often) to his Vniuersitie of *Marpurge*, what questions soeuer he meeteth with set vp, (as the manner is in the *Germane* and our Vniuersities) hee will *Ex tempore*, dispute an houre or two (euen in Bootes and Spurres) vpon them, with their best Professors. I passe ouer his rare skill in Chirurgerie, he being generally accounted the best Bone-setter in the Country. Who haue seene his estate, his hospitality, his rich furnished Armorie, his braue Stable of great Horses, his curtesie to all strangers, being men of Qualitie and good parts, let them speake the rest. *The iust praise of Maurice Landgrau of Hessen.*

But since the naturall inclination of some men, driueth them (as it were) perforce to the top of Excellence: examples of this kind are very rare, yea great personages many times are more violently carried, then might well stand with their Honours, and necessitie of their affaires: yet were it to these honest and commendable

Cuspinian.

Suetonius.

dable exercises fauouring of vertue, it were well: but many neglecting their duties and places, will addict themselves wholly to trifles, and the most ridiculous and childish practises. As *Eropus* King of *Macedonia*, tooke pleasure onely in making of Candles: *Domitian* his recreation was to catch and kill flies, and could not be spoken with many times in so serious employment. *Ptolemans Philadelphus* was an excellent Smith and a Basket-maker: *Alphonso Ateftino* Duke of *Ferrara*, delighted himselfe onely in turning and playing the Ioyner. *Rodolph* the late Emperour, in setting of Stones and making Watches. Which, and the like, much eclipse State and Maiesty, bringing familiarity, and by consequence contempt with the meanest.

I desire no more in you then to sing your part sure, and at the first sight, withall, to play the same vpon your Violl, or the exercise of the Lute, priuately to your selfe.

To deliuer you my opinion, whom among other Authors you should imitate and allow for the best, there being so many equally good, is somewhat difficult; yet as in the rest herein you shall haue my opinion.

M. William Byrd.

For Morets and Musicke of pietie and deuotion, as well for the honour of our Nation, as the merit of the man, I preferre aboue all other our *Phenix*, M. *William Byrd*, whom in that kind, I know not whether any may equall. I am sure none excell, euen by the iudgement of *France* and *Italy*, who are very sparing in the commendation of strangers, in regard of that conceipt they hold of themselves. His *Cantiones Sacre*, as also his *Gradualia*, are meere Angelicall and Diuine; and being of himselfe naturally disposed to Grauitie and Pietie, his veine is not so much for light Madrigals or Canzonets, yet his *Virginella* and some others in his first Set, cannot be mended by the best *Italian* of them all.

Ludouico de Vittoria,

For composition, I preferre next *Ludouico de Vittoria*, a most iudicious and a sweete Composer: after him
Orlando

Orlando di Lasso, a very rare and excellent Author, who lived some forty yeares since in the Court of the Duke of *Bauer*. He hath published as well in Latine as French many Sets, his veine is graue and sweet : among his Latine Songs, his seuen penitentiall Psalmes are the best, and that French Set of his wherein is *Susanna un jour*; vpon which Dittie many others haue since exercised their inuention.

For delicious Aire and sweet Inuention in Madrigals, *Luca Marenzio* excelleth all other whosoeuer, hauing published more Sets then any Authour else whosoeuer; and to say truth, hath not an ill Song, though sometime an ouer-sight (which might be the Printers fault) of two eights, or fifts escape him; as betweene the *Tenor* and *Base* in the last close, of *I must depart all haplesse*: ending according to the Nature of the Dittie most artificially, with a Minim rest. His first, second, and third parts of *Thyrsis*, *Veggio dolce mio ben chi fa hoggi mio Sole Canzava*, or sweet singing *Amaryllis*, are Songs, the Muses themselves might not haue beene ashamed to haue had composed. Of stature and complexion, hee was a little and blacke man: he was Organist in the Popes Chappell at *Rome* a good while, afterward hee went into *Poland*, being in displeasure with the Pope for ouermuch familiarity with a kinswoman of his, (whom the *Queene of Poland*, sent for by *Luca Marenzio* afterward, she being one of the rarest women in *Europe*, for her voyce and the Lute): but returning, he found the affection of the Pope so estranged from him, that hereupon hee tooke a conceipt and died.

Alphonso Ferabosco the father, while he lived, for indgement and depth of skill, (as also his sonne yet liuing) was inferior vnto none: what he did was most elaborate and profound, and pleasing enough in Aire, though Master *Thomas Morley* censureth him otherwise. That of his, *I saw my Lady weeping*, and the *Nightingale* (vpon which

which Dittie Master Bird and he in a friendly æmulation, exercised their inuention) cannot be bettered for sweetnesse of Aire, or depth of iudgement.

I bring you now mine owne Master, *Horatio Vecchi* of *Modena*; beside goodnesse of Aire most pleasing of all other for his conceipt and varietie, wherewith all his workes are singularly beaurified, as well his Madrigals of fixe and fixe, as those his Canzonets, printed at *Norimberge*: whe ein for tryall, sing his *Vino in fuoco amaro* so *Lucretia mia*, where vpon *lo catenato moro*, with excellent iudgement, hee driueth a Crotchet thorough many Minims, causing it to resemble a chaine with the Linkes. Againe, in *S^o io potessi raccor's mei Sospiri*, the breaking of the word *Sospiri* with Crotchet & Crotchet, rest into sighes: and that *fami vn Canzone*, &c. To make one sleepe at noone, with sundry other of like conceipt, and pleafant inuention.

Then that great Master, and Master not long since of *S. Markes Chappell in Venice*; second to none, for a full, loftie, and sprightly veine, following none saue his owne humour: who while he liued was one of the most free and braue companions of the world. His Pœnitentiall Psalmes are excellently composed, and for pietie are his best.

Nor must I here forget our rare Countrey-man, *Peter Phillips*. *Phillips*, Organist to their *Altezza's* at *Bruxels*, now one of the greatest Masters of Musicke in *Europe*. Hee hath sent vs ouer many excellent Songs, as well *Motets* as *Madrigals*: he affecteth altogether the *Italian* veine.

There are many other Authors very excellent, as *Boschetto*, and *Claudio de Monte Verde*, equall to any before named; *Giouanni Ferrets*, *Stephano Felus*, *Giulio Rinaldi*, *Phillipo de Monte*, *Andrea Gabrieli*, *Cyprian de Rore*, *Palanuceno*, *Geminiano*, with others yet liuing whose seuerall workes for me here to examine, would be ouer tedious and needlesse; and for me, please your owne eare and fancie:

Boschetto his
Motets of 8,
parts, printed
in *Rome* 1594

fancie. Those whom I haue before mentioned, haue been euer (within these thirty or forty yeares) held for the best.

I willingly, to auoide tediousnesse, forbear to speake of the worth and excellencie of the rest of our English Composers, Master Doctor *Douland*, *Thomas Morley*, *M. Alphonso*, *M. Wilbie*, *M. Kirbie*, *M. Wilkes*, *Michael East*, *M. Bateson*, *M. Deering*, with sundry others, inferior to none in the world (how much soeuer the Italian attributes to himselfe) for depth of skill and richnesse of conceipt.

Infinite is the sweete varietie that the Theorique of Musicke exerciseth the mind withall, as the contemplation of proportion, of Concords and Discords, diuersitie of Moodes and Tones, infinitenesse of Inuention, &c. But I dare affirme, there is no one Science in the world, that so affecteth the free and generous Spirit, with a more delightfull and in-offensue recreation, or better disposeth the minde to what is commendable and vertuous.

The Common-wealth of the *Cynethenses* in *Arcadia*, falling from the delight they formerly had in Musicke, grew into seditious humours and ciuill warres, which *Polybius* tooke especially note of: and I suppose, hereupon it was ordained in *Arcadia*, that euery one should practise Musicke by the space of thirty yeares. Polyb. lib. 4.
cap. 7.

The ancient *Gaules* in like manner (whom *Julian* termed barbarous) became most curteous and tractable by the practise of Musicke. Julian. Imper.
rar. in Epist.
ad Antioch.

Yea, in my opinion, no Rhetoricke more perswadeth, or hath greater power ouer the mind; nay, hath not Musicke her figures, the same which Rhetorique? What is a *Reuert* but her *Antistrophe*? her reports, but sweete *Anaphora's*? her counterchange of points, *Antimetabole's*? her passionate Aires but *Prosopopæa's*? with infinite other of the same nature. Rhetorique
and Musicke
their affinity

The strange
effects and
properties of
Musickall pro-
portions,

How doth Musicke amaze vs, when of sound discords she maketh the sweetest Harmony? And who can shew vs the reason why two Basons, Bowles, Brasse-pots, or the like of the same bignesse; the one being full, the other emptie, shall, stricken, be a iust *Diapason* in sound one to the either; or that there should bee such sympathy in sounds, that two Lutes of equall size being laid vpon a Table, and tuned Vnison, or alike in the *Gamma*, *G sol re ut*, or any other string; the one stricken, the other vntouched shall answer it?

But to conclude, if all Arts hold their esteeme and value according to their Effects, account this goodly Science not among the number of those which *Lucian* placeth without the gates of Hell, as vaine and vnprofitable: but of such which are *πηγαι ὁρί κἀνδρός*, the fountaines of our liues good and happinesse: since it is a principall meanes of glorifying our merciful Creator, it heightens our deuotion, it giues delight and ease to our trauailes, it expelleth sadnesse and heauinesse of Spirit, preserveth people in concord and amitie allaieth fierceneesse and anger; and lastly, is the best Phisicke for many melancholly diseases.

CHAP. 12.

*Of Drawing, Limning, and Painting: with the
liues of the famous Italian Painters.*

Since *Aristotle* numbred *Graphick* generally taken, for whatsoeuer is done with the Pen or Pencill (as writing faire, Drawing, Limning and Painting) amongst those his *ταυσιματα*, or generous practises of youth in a well gouerned Common-wealth; I am bound also

also to giue it you in charge for your exercise at leasure, it being a quality most commendable, and so many wayes vsefull to a Gentleman. For should you (if necessitie required) be employed for your Countries seruice in following the warre, you can describe no plot, manner of fortification, forme of *Battalia*, situation of Towne, Castle, Fort, Hauens, Iland, course of Riuer, passage through Wood, Marish; ouer Rocke, Mountaine, &c. (which a discrete Generall doth not alwayes commit to the eye of another) without the helpe of the same.

In all Mathematicall Demonstrations, nothing is more required in our trauaile in forraine Regions. It bringeth home with vs from the farthest part of the world in our bosomes, whatsoeuer is rare and worthy the obseruance, as the generall Mappe of the Countrey, the Riuer, Harbours, Hauens, Promontories, &c. within the Landscap, of faire Hills, fruitfull valleyes: the formes and colours of all Fruites, seuerall beauties of their Flowers; of medicinable Simples neuer before seene or heard of: the orient Colours, and liuely Pictures of their Birds, the shape of their Beasts, Fishes, Wormes, Flies, &c. It presents our eyes with the Complexion, Manner, and their Attire. It shewes vs the Rites of their Religion, their Houses, their Weapons, and manner of Warre. Beside, it preserueth the memory of a dearest Friend, or fairest Mistresse. And since it is onely the imitation of the surface of Nature, by it as in a booke of golden and rare-limmed Letters, the chiefe end of it, wee reade a continuall Lecture of the Wisdom of the Almighty Creator, by beholding euen in the feather of the *Peacocke* a * Miracle, as *Aristotle* 1ob. 29. 16. * in Summa saith.

And that you should not esteeme basely of the practise thereof, let me tell you, that in auncient times Painting was admitted into the first place among the liberall Arts, and throughout all *Greece* taught onely to the children of

Noble men in the schooles, and altogether forbidden to be taught to seruants or slaues.

In no lesse honour and esteeme was it held among the Romanes, as wee find in *Plinie* and many others who euery where advancethe professors; and the dignity of the practise thereof nothing base or seruile, since one of the most Noble families in *Rome*, the *Fabij* thought themselues much honoured by the addition of that Surname *Pictor*. For the first of that name, although he was most honourably descended, honoured with many Titles, Consulships and Triumphs, excellently learned in the lawes, and beside accounted in the number of the Orators of his time; yet he thought his skil in painting added to these Honors, and his memory would heare the better of posteritie, for that he was endued with so excellent a quality: for after with his owne hand he had painted the Temple of *Salus* round about within, and finished his worke, he wrote in faire letters in an eminent place, *Quintus Fabius pinxi*.

Neither was it the exercise of Nobilitie among the ancients onely, but of late dayes and in our times wee see it practised by the greatest Princes of *Europe*, without praïudice to their Honors. *Francis* the first, king of *France*, was very excellent with his pencil; and the vertuous *Margaret* Queene of *Navarre* beside her excellent veine in Poesie could draw and limne excellently; the like is reported of *Emanuel* Duke of *Sauoie*.

Romanes.

Nor can I ouerpasse the ingenuitie and excellencie of many Nobles and Gentlemen of our owne nation herein, of whom I know many; but none in my opinion, who deserueth more respect and admiration for his skill and practise herein then Master *Nathaniel* Bacon of *Broome* in *Suffolke* (younger sonne to the most Honourable and bountifull minded Sir *Nicholas* Bacon, Knight, and eldest Barronet), not inferiour in my iudgement to our skilfullest Masters, But certainly I know not what fauoura-
ble

ble aspect of Heauen that right noble and ancient family which produceth like delicate fruits from one Stemme so many excellent in severall qualities, that no one name or family in *England* can say the like.

Painting is quality I loue (I confesse) and admire in others, because euer naturall from a child, I haue beene addicted to the practise hereof: yet when I was young I haue beene cruelly beaten by ill and ignorant schoole-masters, when I haue beene taking, in white and black, the countenance of some one or other (which I could do at thirteene and fourteene yeares of age: beside the mappe of any towne according to Geometricall proportion, as I did of *Cambridge* when I was of *Trinitie Colledge*, and a Iunior Sophister), yet could they neuer beate it out of me. I remember one Master I had (and yet liuing not farre from *S. Albanes*) took me one time drawing out with my pen that peare-tree and boyes throwing at it, at the end of the Latin Grammar: which he perceiving in a rage strooke mee with the great end of the rodde, and rent my paper, swearing it was the onely way to teach me to robbe Orchards; beside that I was placed with him to be made a scholler and not a painter, which I was very likely to doe; whē I well remember he contrued vnto me the beginning of the first *Ode* in *Horace*, *Edite*, set ye forth, *Mæcenas*, the sports, *atavis Regibus* of our ancient kings: but leauing my ingenious Master, to our purpose.

For your first beginning and entrance in draught, make your hand as ready as you can (without the helpe of your compasses) in those generall figures of the Circle, ovall, square, triangle, cylinder, &c. for these are the foundation of all other proportions. As for example, your ovall directs you in giuing a iust proportion to the face. Your Square or Cube for all manner of ground plots, formes of fortification; wherein you haue no vse of the Circle at all. Your Circle againe directs you in all orbicular

cular formes whatsoeuer, and so forth of the rest.

Having made your hand fit and ready in generall proportion, learne to giue all bodies their true shaddowes according to their eminence and concauity, & to heighthen or deepe, as your body appeareth neerer or farther from the light; which is a matter of great iudgement, and inindee the soule (as I may say) of a picture.

Then learne all manner of Draperie, that is, to giue garments and all manner of stufes, cloth, silke, and linnen their naturall and proper foldes; which at the first will seeme strange and difficult vnto you, but by imitating the choicest printes and peeces of the most iudicious maisters, with your owne obseruance you will very easily attaine the skill. But since I haue already published a booke of *Drawing* and *Limning*, wherein I haue discouered whatsoeuer I haue thought necessarie to perfection herein; I will referre you for farther instruction to it, and onely here giue you the principall Authors for your Imitation.

Albert, Durer

Since, as I said, proportion is the principall and chiefe thing you are first to learne, I commend vnto you that Prince of Painters and Graund-master *Albert Durer*, who beside that his peeces for proportion and draperie are the best that are, hee hath written a very learned booke of Symmetrie and proportions, which hath beene since translated out of high Dutch into Latine. And though his peeces haue beene long since worne out of presse, yet you may happen vpon them among our skillfull painters, which if you can get reasonably, keep them asiewels, since I beleue you shall neuer see their like: they seeme old, and commonly are marked with a great D in an A.

Hub, Goltzius

For a bold touch, variety of posture, curious and true shaddow, imitate *Goltzius*, his prints are commonly to be had in Popes-head-alley. Himselfe was liuing at my last being in the low Countries at *Harle*, but by reason of the

the losse of one of his eyes, he hath giuen ouer a Hinge in copper, and altogether exerciseth his pencill in oyle.

The peeces of *Michael Angelo* are rare and very hard to become by. Himselfe liued in *Rome*, and was while hee liued esteemed the best painter in *Europe*, as verily it seemeth by that his famous peece of the last iudgment, in the Popes Chappell, being accounted one of the best in the world.

Michael Angelo,

Hans Holben was likewise an excellent Master, hee liued in the time of King *Henry* the eight, and was employed by him against the comming of the Emperour *Charles* the 5. into *England*. I haue seene many peeces of his in oyle, and once of his owne draught with a penne a most curious chimney-peece *K. Henry* had bespoken for his new built pallace at *Bridewell*.

Hans Holben.
a He painted
the Chappell
at white-Hall,
and *S. James*,
Ioseph of *Ari-*
mathea, *Lazarus*
rising
from the
dead, &c.
were his.
Iohn Shadan,
Wierix.
Crispin, de Passe

Of later times and in our age the workes of *Shadan*, *Wierix*, and my honest louing friend *Crispin de Pas* of *Utrecht* are of most price, these cut to the life, a thing practised but of late yeares: their pieces will best instruct you in the countenance, for the naturall shadowes thereof the cast and forme of the eie, the touch of the mouth, the true fall, turning & curling of the haire, for ruffles, Armor, &c.

When you are somewhat ready in your draught (for which you must provide pens made of *Rauens* quills, black lead, dry pencils made of what colour you please by grinding it with strong wort, & then rowling it vp pencilwise and so let it dry) get my booke, entituled the *Gentlemans Exercise*, which will teach you the vse and ordering of all manner of colours for limning, as how to make any one colour what you please by the composition of many, as a scarlet, carnation, flame-colour, all manner of greens for leaues or bankes, purples for the breake of the morning, the violet, the hyacinth, &c. all manner of changeable colors in garments of silke, brownes & blacks for haire colours, the colors of barks of trees, the sea, fountains, rocks, flesh colours or carnations for the face & complexiō with the manner of preparing your card, & in briefe what soe-

uer is needfull to be knowne of a practitioner. Now hauing your colours in their shels finely ground and washed, and varietie of pencils great and smal, begin first to wash ouer some plaine printes, then after to imitate to the life (according vnto my directions in that booke): wherein by degrees you will take incredible delight, and furnish your conceits and deuices of *Emblems*, *Anagrams*, and the like with bodies at your pleasure, without being beholden to some deare and nice professed Artist.

Of painting
in oyle.

Painting in Oyle is done I confesse with greater iudgment, and is generally of more esteeme then working in water colours; but then it is more Mechanique and will robbe you of ouer much time from your more excellent studies, it being sometime a fortnight or a month ere you can finish an ordinary peece. I haue knowne *Michael Ianss* of *Delf* in *Holland*, the most excellent painter of all the Low Countries, to haue beene (at times), a whole halfe yeare about a picture, yet in the end to haue blurred it out (as it is his manner) for some small disresemblance, cyther in the eye or mouth; so curious is the workmanship to doe it well: beside, oyle nor oyle colours, if they drop vpon apparell, will not out; when water colours will with the least washing. But lest you should thinke mee ignorant or enuious, I will not conceale from you the manner of working herein, and though it may be you shall not practise it, it may profit others.

Of preparing
your table
for an oyle
picture.

First for your table whereupon to draw your picture, plane it very euen, and with Size (made of glue sodden long in faire water, till the glue be quite dissolued) mingled and heat with Spanish white finely ground, white it ouer; then let it dry, then white it ouer againe, and so the third time, when being dry, scrape it very euen with a sharpe knife till it be smooth, then prime it with red lead or some other colour, which being dry, draw your picture out vpon it with a peece of chalke, pencill of coale, lastly, with black lead; so lay on your colours.

Grind all your colours in Linscede oyle, saue when
you

you grinde your white for ruffes and linnen; then vse the oyle of walnuts, for a linseed oyle will turne yeallowish.

Hauing all your colours ready ground, with your pallet on the thumbe of your left hand, and pencills for euery colour, in the same lay your colours vpon your pallet thus: first, your white Lead, then Lake, Iuorie blacke, Sea-coale blacke (as you see the complection) Lampe black, ymber for the haire, red Lead, yellow Oaker, Verdigreace; then your Blewes, Masticot and Pinke, the rest at your pleasure, mixing them on the other side of the pallet at your pleasure.

^a The fitter
for our yeal-
low Ruffes.

To begin a Picture, first drawe the Eye, the white thereof make of white Lead with a litle Charcoale black; hauing finished it, leaue from the other Eye the distance of an Eye, then draw the proportion of the Nose, the compasse of the Face, after that make the Mouth, the Eare, the Haire, &c.

After you haue made the white of the Eyes, and proportion of the Nose, &c. lay your Carnation or flesh colour ouer the Face, casting in here and there some shadowes which worke in with the flesh colour by degrees. Your flesh colour is commonly compounded of white lead, lake, and vermilion, but you may heighthen or deepen it at your pleasure.

Then shadow the face all ouer as you see cause, and finish the nose, compassing the tippe of it with some darke or light reddish shadow.

The shaddowes for your face are compounded commonly of Iuory, blacke, white lead, vermilion, lake, Sea-coale blacke, &c.

Then shadow your cheekes and lippes (with the mouth-stroke, which make of lake only) with vermilion and lake as you list mixed together.

Now make the Circles of the Eyes. For the gray eye, take charcoale blacke and white lead heighthened or deepened at your pleasure.

For the blacke Circle of the Eye, take Vmber, Sea-coale-

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cole-blacke, and a little white, and mixe them as you thinke it fit.

For the round ball in the eye take lampe-blacke and verdigreace, for lampe blacke wil hardly dry without it.

For the hands and the shaddowes between the fingers vse the same flesh-colours and shaddowes as in the face for the heighthening or deepening.

If you would make a flesh-colour of a swarthy complexion, mingle white Lead, Lake, and yealow oker together, & in the shaddowes, put in some vंबर and Sea-coale blacke.

For *blacke haire*, take lampe-blacke onely, and when you will haue it brighter, mixe it with a little vंबर, white, and red Lead.

For *flaxen haire*, take vंबर, and white lead; the browner you will haue it, put in the more vंबर, the whiter more white; but if darker, yet adde to a little sea-coale blacke.

For *yealow haire*, take masticot, vंबर, yealow oker, and a little red lead; if you will haue it redder, put in the more red lead and vंबर.

For a *white haire* take halfe Iuorie blacke, and halfe of vंबर, and with your knife temper them well vpon your pallet with white lead, with more white or vंबर, or Iuory, raising or deepening it at your pleasure.

For the teeth, take white Lead, and shaddow it with char-coale blacke.

For Ruffes, Lawnes, and Linnen.

For Linnen take white Lead mingled with char-coale black, so making it whiter or darker at your pleasure; for your fine Lawnes, put a little oyle smalt in amongst it, and with a fine little bagge of Taffata stuffed with wooll or the like, take vp the colour and presse it hard downe where you would haue it.

For Veluets of all colours.

For *blacke-veluet*, take Lampe-blacke and verdigreace
for

for your first ground; but when it is dry, lay it ouer with Iuory blacke and Verdigreace, (to help it to dry) and for the shaddow vse white Lead, with a little lampe blacke.

For *Greene Veluet*, take Lampe blacke, and white Lead, and worke it ouer like a Russet Veluet; then being dry, draw it onely ouer with Verdigreace, and a little Pinke, and it will be a perfect Greene Veluet.

For a *Sea-water Greene Veluet*, lay on the foresaid mingled Russet Verdigreace onely; if you will haue it more grassy, put to more Pinke.

For a *Yellowish Greene*, put a little Masticot among your Verdigreace at your pleasure: but note this, al your shadding must be in the Russet, and these Greens onely drawne lightly ouer.

For *Red Veluet*, take Vermilion, and shaddow it with *Browne of Spaine*, and where you will haue it darkest; take Sea-cole blacke mingled with *Spanish Browne*, and shaddow where you will, letting it dry, then glaze it ouer with Lake, and it will be a perfect Red Veluet.

For a *Crimson or Carnation Veluet*, put the more or lesse white Lead to the Vermilion, as you shall see cause.

For *Blew Veluet*; take Oyle Smalt, and temper it with white Lead; the brighter you wil haue it, put in the more White; the sadder, the more Smalt.

For *Yellow Veluet*, take Masticot and yellow Oker, and deepen it for the shaddow with Vmber.

For *Tanny Veluet*, take Browne of Spaine, white Lead, and Lampe blacke, mixed with a little Verdigreace to shaddow it, where you see occasion; and when it is dry, glaze it ouer with a little Lake, & red Veluet added vnto it.

For *Purple Veluet*, take Oyle Smalt, and temper it with Lake, halfe Lake, halfe Smalt; then take white Lead and order it as bright or as sad as you list.

For *Ash-colour & Veluet*; take Char-cole blacke, and white

white Lead, and make a perfect Russet of the same, deepning it with the black, or highthening it with your white at your pleasure.

For *Haire-coloured Velvet*, grinde Vmber by it selfe with Oyle, and lay it on your picture, and heighthens with white Lead and the same Vmber.

For Sattens in Oyle Colours.

For *Blacke Satten*, grinde Lamp black with Oyle, then mixe it with some white Lead; where you will haue it shine most, mingle some Lake with your white Lead.

For *White Satten*, take white Lead ground with Oyle then grinde Iuorie black by it selfe, and where you will haue it sad, adde more of the blacke.

For *Green Satten*, take Verdigreace and grinde it by it selfe, then mixe some white Lead with it; and where you will haue it bright, adde some Pinke: if more inclining to a Poppingiay, adde more Pinke to your white Lead; and to deepen it more, adde more Verdigreace.

For *Yellow Satten*, grinde Masticot by it selfe, yellow Oker by it selfe, and Vmber by it selfe; where you will haue it lightest, let the Masticot serue; where a light shadow, Let the Oker serue; where the darkest or saddest, Vmber onely.

For *Blow Satten*, take Oyle, Smalt, and white Lead, ground by themselves; white Lead for the heighthening and Smalt for your deepening, or darkest shaddow.

For *Purple Satten*, mixe Oyle, Smalt, with Lake, and white Lead: heighthening with white Lead.

For *Orange Tanny Satten*, take red Lead and Lake; where you will haue it brightest take red Lead by it selfe, and where made sad, Lake.

For *Red Satten*, grinde Browne of Spaine by it selfe, mingling Vermilion with the same; where you would haue it light, put in a little white Lead.

For *Haire coloured Satten*, take Vmber and white Lead,

Lead; heighthen with your white Lead, and for the darke shaddow of the cuts, adde to your Vmber a little Sea-coale blacke.

For Taffata's.

Make your Taffata's all one as you do your Sattens, but you must obserue the shadding of Taffata's; for they fall more fine with the folds, and are thicker by much.

For changeable Taffata's, take sundry colours, what you please, and lay them vpon your garment or picture one by another; first casting out the folds, then with your Pencill driuing and working them finely one into another.

For Cloth.

Cloth likewise is as your Sattens, but that you must not giue to shining and suddaine a glosse vnto it.

For Leather.

As Buffe, take yellow Oker, and some white Lead mixed with it: and where you will haue it darker by degrees, mixe Vmber with it, and when you haue wrought it ouer, take a broad Pencill and frieze it ouer with Vmber and a little Sea-coale blacke.

For yellow Leather, take Masticot and yellow Oker, shaddow it with Vmber at your pleasure.

For blacke Leather for shooes, Lampe blacke, shaddowed with white Lead.

For white Leather, white Lead, shaddowed with Iuorie blacke.

To expresse Gold and Silver.

To expresse Gold vpon Armour, or the hilt of a Sword or Rapier, take Vmber, Red Lead, and Masticot; lay your ground onely Red Lead, if you please, mixed with a little

little Pinke, and where you will haue the shaddow darke, vse Vmber, where the light, Masticot.

For Siluer, take Charcoale, blacke and white Lead; where you will haue it darke, vse more Charcoale, and for the light, giue it a bold and suddaine stroke with your white. And thus you make your Pearle. Note, that you must grind your Sea-coale and Char-coale (of a fallow, if you can get it) in faire water first, and when it is dry, grind it in Oyle.

For Skie and Landscaps.

For a Sky or Landscaps, that seeme a great way off, take Oyle Smalt, or Bice if you will, and with Linseed Oyle onely temper it on your pallet (for in grinding Smalt or Bice, they vtterly lose their colour) with white Lead, and where it looketh redde as the morning, vse Lake, &c.

Of Wood colours, Barkes of Trees, &c.

Your Wood colours are compounded either of Vmber and White, Char-coale and White, Sea-coale and White, Vmber blacke and white, or with some Greene added. Sometime adde a little Lake or Vermilion.

Of sundry Greenes in Oyle.

For a deepe and sad Greene, as in the in-most leaues of trees, mingle Indico and Pinke.

For a light Greene, Pinke and Masticot: for a middle and Grasse Greene, Verdigreace and Pinke.

Remember euer to lay on your Yellowes, Blewes, Reds, and Greenes, vpon a white ground which giueth them their life.

To make cleane your Pencils, rub Soape hard into them, and lay them by a while, after wash them in warme water.

To make cleane your grinding stone and Mullar, rub it ouer with crums of bread.

To

To keepe your Colours from drying in the heate of Summer, set them in the bottome of a bason of waters.

If you would get farther experience, acquaint your selfe with some of our excellent Masters about *London*, where there are many, passing iudicious and skilfull.

The onely and most esteemed Peece in the world for Iudgement and Art, is the battaile (commonly called, the Battaile of Doomes day) fought in the night betweene *Selym*, the first Emperour of the *Turkes*, and *Ishmael Sophi* King of *Persia*. It is a night peece done by *Bellino*, the famous *Venetian* Painter, by the commandement of *Selym*, after his victorie, and sent as a present to the Duke and State of *Venice*, where it yet hangeth in their Councell Chamber.

There is likewise a very rare and admirable peece in *Audwarpe*, done by a blacksmith vpon this occasion. This Smith falling in loue with a Painters Daughter, (who vowed neuer to marrie any, but of her fathers profession) gaue ouer the Trade of a Smith, and fell to painting some foure or fve yeares: in which time, the hope of gaining, a faire maid guiding his hand hee became so cunning, that he not onely obtained his Wench, but a masse of wealth by his Pencill; there beeing offered for his one peece alone, seauen thousand Crownes. It hangeth in one of the great Churches there, *S. Georges* or our *Ladies*, I remember not well which. But thus much of Drawing and Painting in generall.

Now it shall not be amisse, for the aduancement of this excellent skill, which none can loue or admire more then my selfe (that I may omit the liues of the ancient *Græcian* and *Romane* Painters) to come neere our times, and acquaint you with the best Masters *Italy* alone hath afforded.

Ioannes Cimabuss.

Italy being ouer-runne, and miserably wasted with warres, what time all good learning and Arts lay neglected,

sted about the yeare 1240. Painting and Painters were there so rare, that they were faine to send into *Greece* for men skilitull herein. Of whom the *Italians* learned the rudiments and principles of this Art, in a manner quite lost amongst them. So that while certaine Græcian Painters, sent for by some of the Nobilitie of *Florence*, were painting a Church in *Florence*, on *Ioannes Cimabrus* a young man, and naturally affecting this Art, grew so farre into familiar acquaintance with them that he learned the manner of their draught, and mingling colours, that in a short time he excelled the best Masters among them; and was the first that I can finde among the *Italians*, that brought Painting into credit, and got a name by his skill herein. For some of his peeces for the raritie were carried out of his house into the new Church in *Florence*, with Musicall Instruments of all sorts, and solemne processions: other being vttered at great rates ouer all *France* and *Italy*; insomuch, as *Charles* the French King moued with his fame, came to *Florence* to see his Worke. He died in the yeare 1300. leauing behind him his Scholler *Giotto*, who by the opinion of *Dantes* in his Purgatorie farre surpassed him: He was so humorous, saith the Interpreter of *Dantes*, that if himselfe or any other espyed any fault in his work, he would (like *Michael Ianssi*. now living at *Delft* in *Holland*) deface and breake it in peeces, though he had bestowed a twelue-moneths paines thereon.

Andrea Tassi.

About this time also, the Græcians brought the Art of working in *Musins*, or *Mosaique* to *Vienne*, wherein *S. Markes* Church they wrought it; with whom *Tassi* falling acquainted, hee drew one of the best Masters among them, named *Apollonius*, to *Florence*, who taught him to bake *Mosaique* Glasses, and to temper the size for them: so they wrought together; but the rudenesse of that age was

was such, that neither they nor their workes were in that esteeme as they deserued.

Gaddo Gaddi.

About this time also liued *Gaddo Gaddi*, a very rare Master, a *Florentine* borne (for the fine and subtile aire of *Florence*, hath produced men of more sharpe and excellent spirits, then any other place of *Italy*) who excelled in *Mosaicque*, and wrought it with better iudgement then any before him; insomuch as hee was sent for to *Rome*, Anno 1308. the yeare after the great fire, and burning of the Church of *S. Iohn Laterane*, and the Pallace of Pope *Clement* the fifth: whence well rewarded, he returned backe into *Tuscane*, where he dyed Anno 1312.

Margaritone.

Margaritone was borne in *Arezzo*, a very skilfull Master: he was the first that deuised laying Gold or gilding vpon Bole Armoniacke to be burnished, as we see it in knops now adaies vpon the Valences and Canopies of beds; and to make a Glew for Picture Tables, that should neuer decay.

Giotto.

Giotto was not onely a rare Painter, but also an excellent Architect, for all manner of curious conceipt in building: and to say truth, was the first who of latter times in *Italy* brought picture into admiration, and her true height. He was borne at *Vespignano*, a village foureteene Italian miles from *Florence*: his father was an husbandman, and *Giotto* being a Boy of some twelue yeares of age, was set by him to keepe sheepe: but Nature hauing ordained him for another end; the Boy while hee was tending his sheepe, would be practising with a sticke vpon the sand, or dustie high-way, or vpon void places vpon walls with a Coale, to draw whatsoeuer sortd with his fancie. It fortun'd on a time, while he was drawing

the picture of one of his sheepe, *Cimabus* to passe by, who admiring such Art in the Boyes draught, (who had neuer any other direction saue out of his naturall inclination) demanded of him if he would dwell with him: who answered, Yea, if his father were so contented. The father agreed, and placed him with *Cimabus*, who in short time so excelled, that he farre surpassed the rusticke Greeke manner of working, bringing forth a better Moderne Art, and the true working by the life, which had not bene knowne in two hundred years before. He was very inward and familiar with *Dantes* the Poet, whose picture he drew: he was of all others famous for his skill and concept in expressing affections, and all manner of gesture, so that he might truly be called Natures Scholler. His workmanship is especially seene at *Acesi*, a City of *Vmbria*, in the Cloisters of *S. Francis*, where the body of *S. Francis* lyeth buried: where among other rare inuentions of his, is to be seene a Monke kneeling before Obedience, who putteth a yoke vpon his necke, he holding vp both his hands to heauen, and shee laying her forefinger vpon her mouth, casteth vp her eyes towards Christ, from whose side the blood issueth in great abundance. On either hand of her, stand wisdome and humility, to shew where true obedience is, there is wisdome and humility, which helpe to finish euery good worke: on the other side is an historie where chastity standeth vpon a strong and high rock, as not to be wonne, or moued by the force of kings, though they seeme to offer Crownes, Scepters, and Palmes. At her feete lyeth purity, in the shape of a childe washing it selfe, and by chastity standeth penance, hauing driuen away with her discipline winged Loue: in a third place standeth pouerty barefooted, treading vpon thornes, a dogge barking at her; at one side, a child throwing stones at her, on the other, another child with a sticke putting the thornes towards her legs. This pouerty is married to Saint *Francis*, whom Christ giueth.

giueth by ioyning their hands: in a fourth place is Saint *Francis*, praying with such great deuotion, and inward affection exprest in his countenance, that it detaineth the beholder with singular admiration. From thence returning toward *Florence*, he wrought in distemper (as we call it) or wet with size, fixe histories of patient *Iob*, wherein are many excellent figures: among others the positiures and countenances of the messengers, bringing the sorrowfull newes vnto him, which are not to be mended: withall a seruant, with one hand keeping off the flies from his sore master, and with the other stopping his nose: the countenances and draperies of the standers by done with such grace and iudgement, that the same hereof presently went ouer all *Italy*. In somuch that Pope *Benedict* sent a messenger from *Rome* into *Tuscany* to know what manner of man *Giotto* was, and what his workes were; beeing purposed to beautifie Saint *Peters* Church with sacred Histories by the hand of some excellent master. This Messenger or Courtier from the Pope, taking his iourney to *Florence*, passed by *Siena*, and still enquiring out the best masters, tooke a draught of something from euery one of them to carry back to the Pope, to choose as he thought best: comming to *Florence* in a morning betimes, he came to the shop of *Giotto*, desiring (as he had done of others) to giue him a touch with his pencill, or some peece to shew his Holinesse: *Giotto* being merily disposed, tooke a sheete of paper, vpon which, with a pencill (setting one arme vnder his side) he drew so absolute a Circle, that by no compasse a truer could be drawne; hauing done, smiling he gaue it to the Courtier, saying, There is my draught. The Courtier imagining hee had flouted him, said, is this all? *Giotto* replied, it is all, and more then enough. When the Pope with others of iudgement saw it, and hard the manner how carelesly he did it, he admired and confessed, he passed all men of his time in excellency: this being knowne, it grew a Pro-

uerbe in *Italy*, More round then *Giotto's Circle*. The Pope after this, did him much honour, and very liberally rewarded him. Hee had painted vpon a certaine wall the picture of the Virgin *Mary*, and when this wall was to be mended, such care by reason of the excellency of his Art) was had of this picture, that it was cut square and taken downe whole out of the wall with a great deale of paine and cost. He made in *Mosaicque*, in the fore court of Saint *Peter*, the ship wherein *Peter* and the Apostles were in danger of drowning, their actions and gestures full of feare, the sailes ful of wind, with the behauiour of Fishermen in such extremitie. At *Avignon* hee wrought for Pope *Clement* the fift; and in many other places of *France* his workes are yet remaining. Anno 1316, he was at last sent for by *Robert* king of *Naples*, for whom there (in the Church of the Cloyster of Saint *Clare*) he made many histories both of the old and new Testament, with the whole history of the Reuelation: it is said that herein his inuention was admirable, and that he was much holpen by his deare and ingenious friend *Dantes* the Poet. The King was not onely pleased with the excellencie of his hand, but with his many wittie answers and conceits; wherefore sometime he would sit by him halfe a day together to see him worke. Once the King said vnto him, *Giotto* I will make thee the foremost man of my Court; I beleue it (quoth *Giotto*) and that (I thinke) is the reason why I am lodged in the Porters lodge at your Court gate. Another time also the King saide thus vnto him, *Giotto* if I were as thou, the weather is so exceeding hot, I would giue ouer Painting for a while; whereunto *Giotto* replied, Indeed Sir, if I were as you, I would let it rest indeed. Another time, being at worke in the great Hall of the Court, the King merily requested him, to paint him out his kingdome; *Giotto* made no more adoe, but presently painted an Asse with a Saddle on his backe, and smelling at another new Saddle that lay before him

at

at his feete, as if hee had a mind to that, rather then the other vpon his backe; and vpon each saddle a crowne and a Scepter: the King demanded what he meant thereby; *Giotto* replied, Such is your Kingdome and Subiects, for they desire new Lords daily. In his returning to *Florence*, he made very many rare peeces by the way: deniſed many excellent Models for building; beſide other his workes in Caruing, Plaſtique, &c. The Citie of *Florence* not onely Roially rewarded him, but gaue him and his poſteritie a Penſion of an hundred crownes a yeare, which was a great ſumme in thoſe times.

He died to the grieve of many, in the yeare 1336. and was buried at *Florence*, vpon whome *Angelus Polſianus* wrote this Epitaph worthy ſo excellent a man.

*Ille ego ſum per quem pictura extincta renixit,
Cui quam recta manus, tam ſuis & facilis.
Natura deerat, noſtra quod deſuit arti,
Plus licuit nullis pingere nec melius.
Miraris * turrim egregiam, ſacro are ſonantem,
Hec quoq; de modulo crenit ad aſtra meo;
Deniq; ſum Iottus, quid opus fuit illa referre?
Hoc nomen longè carminis inſtar erit.*

* The Model
of the ſteeple
of the cheefe
Church in
Florence.

Stephano Fiorentino.

This *Stephano* beeing *Giotto's* ſcholler, what with his maſters furtherance, and his owne induſtry, became not onely equall to his maſter, but in ſome reſpects excelled him, as many of his works doe manifeſt, namely the *Virgin Marie* in the Church called *Campo Santo* at *Piſa*, which to ſay truth, excelled that of his Maſters in the Cloiſter of *Santo Spirito* in *Florence*. He painted he tranſfiguration of our bleſſed Sauour in the Mount with *Moses* and *Elias*, where the light was ſcene to ſhine downe vpon the Apoſtles, who with ſucha faire action lay ſo wrapped

wrapped in their mantles that yee might perceiue all the foldings vpon the ioints, and made the nakednes to shine through their thinne cloathes, which was neuer scene before or vsed by *Giotto*. In another Chappell he made the fall of *Lucifer*, wherein hee shewed many excellent foreshortnings of bodies, armes, and legges; wherefore by the Artists of his time, he was named *Occhio di Natura*, rhe eye of nature, he wrought at *Rome*, *Milane*, and many other places; many excellent pieces of his are yet to bee scene in *Florence*, which for breuity I omit: he dyed Anno 1350.

Petro Laurati of Siena.

Petro Laurati was famous in his time, especially for making of *Glories*, wherein he surpassed all others before him. At *Arezzo* with excellent skill hee painted, vpon a feeling, Angels dancing as in a ring about *Mary*, seeming to sing and play on instruments; where in their eyes and countenances you may see expressed a true godly ioy: another troope of Angels with various and delicate action carrying her vp into heauen: He dyed, 1350.

Bonamico Buffalmacco.

Buffalmacco was scholler to *Taffi*, and as, excellent in his profession, so was he merry and of pleasant conceit: wherefore hee was familiar with *Bruno* and *Calandrino*, rare Artists and of his owne humour, many of whose iestres are recorded by *Boccace*. *Buffalmacco* being a young youth while he dwelt with *Taffi*, was called vp by his master by two or three of the clocke in winter mornings to his worke, grinding of colours or the like, which grieved him much; and bethinking himselfe how to make his master keepe his bed, he got vp in the fields some thirty or forty Dorres or Beetles, and a little before his master should rise, fastning little waxe candles vpon their backs,

puts

puts them in, lighted, one by one into his masters chamber; who seeing the lights moouing vp and downe, began to quake for feare, committing himselfe to God with hartie prayer, and couered himselfe ouer head and eares in his bed, hauing no mind to worke or awake *Buffalmacco*. In the morning hee asked *Buffalmacco* if hee had not seene a thousand Diuels as he had; who answered no, for he was asleepe, and wondered he called him not: Called, saide *Taffi*? I had other things to thinke of then to paint, I am fully resolued to goe dwell in another house. The night following though *Buffalmacco* had put in but onely three lights into his chamber, yet could he not sleep for feare al that night: it was no sooner day but *Taffi* left his house with intē neuer to come into it againe. *Buffalmacco* heereupon went to the priest of the parish to desire his aduice, telling him that in his conscience the Diuell next vnto God hated none more then painters; for that, said *Buffalmacco*, we make him odious in the peoples eyes by painting him terrible and in the vglieft shape he can deuise; and more to spight him, wee paint nothing but Saints in Churches to make the people more deuout then otherwise they would, wherefore the diuels are very angry with vs, & hauing more power by night then by day, they play these pranks, and I feare they will doe worfe except we giue ouer this working by candle-light. This he spake so confidently, and in so demure manner to the priest, that the priest auouched it to be true, and with great reasons perswaded *Taffi* euer after to keepe his bed; which beeing published about, working by candle-light was left through the towne euer after. The first prooffe of his skill he shewed at a Nunnery neere *Pisa* now wholly ruined, beeing the birth of Christ, where *Herod* killed the children of *Bethlem*; where the affections & lookes of the murtherers, Mothers, Nurses resisting with biting, scratching, tearing, pulling, &c. are excellently expressed. Moreouer, he

drew the foure Patriarkes, and the foure Euangelists where he expres'd Saint *Luke* with great art, blowing the inke in his pen to make it runne. He was in his time one of the merriest & finest companions of the world: he died, Anno 1340.

Ambrosio Lorenzetti of Siena.

This *Ambrosio* was a painter of *Siena*, he was chiefly commended for that grace he had in contriuing postures and accidents of Historie: he was the first that most lively could resemble tempests, stormes, raine, &c. He was very moderate, and went rather like a Philosopher then a painter. He dyed at *Siena*.

Petro Cavallini of Rome.

This was scholler vnto *Giotto*, and wrought with him in the ship of *Mosaique* in the front of Saint *Peters* in *Rome*. There is yet a Crucifixe of his yet to bee scene at *Arezzo*, and another in the Church of Saint *Paul* in *Rome*, of admirable life and skill. He was wondrous deuout and Religious. He dyed 1363. and lyeth buried at *Pauls* without *Rome* with this Epitaph.

*Quantum Romana PETRVS decus addidit urbi:
Pictura tantum dat decus ipse Polo.*

Simon of Siena.

Simon of *Siena* was a rare Artift, and liued in the time of the famous and Laureate Poet *Francis Petrarch*, in whose verses he liueth eternally, for his rare art & iudgement showne, in drawing his *Lanya* to the life. For invention and variety he was accounted the best of his time.

Andreas

Andreae Orgagna.

Andreae Orgagna was a *Florentine*, and both a Painter, Poet, Architect and Caruer, though hee began first with caruing. One of his best peeces he wrought in *Pisa*, which was all sorts of worldly and sensuall Epicures, rioting and banquetting vnder the shaddow of an Orange tree, within the branches and bowes whereof, flye little Amorettoes or Cupids, shooting at sundry Ladies lasciuiously dancing and dallying amongst them; which Ladies were then liuing, and discerned by their seuerall countenances: as also many Gallants and Princes of that time drawing in the same table. On the other side of the table, he made an hard Rocke, full of people, that had left the world, as being Eremites, seruing of God, and doing diuers actions of pietie, with exceeding life; as here one prayeth, there another readeth, some other are at worke to get their liuing, and among the rest, there is with admirable art & iudgement, an Eremite milking of a Goat. Withall, Saint *Macharius*, who sheweth the miserable estate of a man to three Kings riding on hunting in great state with their Queenes, and sheweth them a graue, wherein lie three dead Kings, whose bodies are almost rotten; whereon they looke with a great feare, liuely expressed in their countenances; and one wisely looking downe into the graue, stoppeth his nose, &c.ouer this flyeth death in blacke with a Sith in his hand: all about on the earth ly people along of all ages, sexe, and condition, slaine, and dying by sundry meares. He also painted the Iudgement, where hee placed in hell most of his foes that had molested him, and among the rest a Scrivener, whose name was *Ceccho de Ascoli* and knowne for a notable knaue in his profession, and a Coniurer beside, who had many wayes molested him: He was by children and boyes discerned to be the same man, so wel had

he expressed him to the life. He dyed aged 60. yeares, 1389. and lyeth buried at *Florence*.

Thomas Masaccio.

This *Thomas*, surnamed *Masaccio* or the Slouen (for that he neuer cared how hee went in his cloathes) was borne in the Castle of Saint Iohn de Valderno; and being a youth, so much addicted his mind vnto painting, that hee cared in a manner for nothing, not so much as to demand money of his debtors where it was due but when inecre necessitie draue him thereunto; yet was he courteous vnto all. He excelled in Perspective, and aboue all other masters laboured in Nakeds, and to get the perfection of foreshortning, and working ouer head to bee viewed standing vnder. Amongst other his workes, that of Saint *Peter* taking a penny out of the fishes mouth, and when he payed it for tole, is famous. In briefe, he brake the Ice to all painters that succeeded for Action in Nakeds and foreshortnings, which before him were knowne but of few. For by his peeces and after his practice, wrought Fryer *Iohn* of Fiesole, Fryer *Phillip Phillipino*, *Alessan*, *Baldovinetti*, *Andrea del Castagna*, *Verocchio* *Dominico de Grillandaio*, *di Botticello*, *Leonarde de Vinci*, *Pedro di Perugia*, Frier *Bartholomew* of Saint Marks, *Mariotto*, *Alberti-nell*, the rare and very admired *Michael Ange'o*, *Bonarotti*, *Raphael d' Urbine*, and sundry others. He dyed it was suspected of poison in the 26. yeare of his age. His Epitaph was written in Italian by *Hannibal Coro*.

Leon Baptista Alberti.

This *Alberti* was an excellent linguist, hauing his Latine tongue very exactly. He was borne in *Florence*, and was both an excellent Painter and Architect; hee wrote tenne bookes of Architecture in Latine, which he published

shed in print, Anno. 1481. Moreouer hee wrote three bookes of the Art of Painting, a Treatise of measuring heighthes, besides certaine bookes of Policy, with many other discourfes. Hee was descended of a Noble house, and was very inward with Pope *Nicholas* the fift. He was excellent for the description of Battailles, night works, glittering of weapons, and the like.

Fryer Phillipo Lippi.

Phillipo Lippi borne in *Florence*, was a poore Childe, and left fatherlesse and motherlesse, was brought vp by an Aunt; at eight yeares of age placed in a Monastery of the *Iacobines*, where out of his naturall inclination, he practised Drawing and Painting; and in short time grew to that excellence, that he was admired of all: making in his Cloyster many Histories in wet, after *Masaccio's* manner. At seuteene yeares of age he forsooke his order. Being in *La Marca d' Ancona*, he put himselfe with some friends to Sea, who were in short time taken by the Pirats of *Barbary*, and sold into the Countrey for slaues, wearing heauie chaines about their legges. In this estate liued *Phillipo* eighteene moneths, but growing familiar with his Master, one day, when hee saw his time and his Master in a good humour, tooke a coale, and vpon a white wall drew him from head to foot: this being seene of his fellow-slaues, and shewed vnto his Master, who had neuer seene a picture before, was cause of his deliuerance, for making his escape; or at least his Master winking thereat, he made shift to come to *Naples*, where hee wrought in colours a most curious Altar-table for King *Alphonfus*. Hence hee went to *Florence*, and made another Altar-table, which pleased *Cosmo de Medicis* wondrous well; whereupon hee was employed by *Cosmo* in making many small Pictures, whereof some were sent vnto *Eugenius* the fourth, whereupon hee grew in great fa-

uour with the Pope. He was so addicted vnto Women, that what euer he got, hee bestowed and spent it among them: whereupon *Cosmo* shut him vp into a Chamber in his house, that he might follow his worke close; but hauing beene thus mewd vp by the space of two dayes, the humer of gadding tooke him againe in the head; and one euening cutting his sheets, made ropes of them, and so gat out at a window. But shortly after, found and brought to *Cosmo* againe, he had libertie to go and come at his pleasure, and was better attended and serued then before. For said *Cosmo*, *The excellence of rare Spirits are heauenly formes, and no burthen-bearing Mules.* Many excellent peeces he made in *Florence*, admired and applauded by the best Masters. At *Prato* by *Florence*, where hee was acquainted, the Nunnes of *Santa Margaritha* procured him to make their high Altar-table, where being at worke, hee espied a beautifull virgin, a Citizens daughter of *Florence*, whose name was *Francisco Bati*: This maid was there kept to be made a Nunne; she was most beautifull, her name was *Lucretia*, & so he wrought with the Nunnes, that he obtained leaue to draw her Picture; but by continuall gazing vpon her countenance, he became so enamoured of her, that what by close messengers and other meanes, he got her out of the Nunnerie: hee got her away and married her, and by her he had a sonne, named also *Philip*, who became an excellent Painter. This Frier *Philips* workes are to bee seene at *Prato*. And amongst other *S. Bernard* layed out dead, his brethren mourning about him, and many Cripples and diseased persons, which (as it was said) with touching the Hearse and his body, were healed. Then hee most excellently wrought the Martyrdome of *S. Stephen*, the beheading of *S. Iohn Baptist*, with many others. Hee died aged fittie yeuen, Anno 1438. Hee had a stately Monument of Marble erected ouer him; his Epiraph was written by *Angelus Politianus*, which for the elegancy I will set downe.

Conditus

Conditus hic ego sum, pictura fama Philippus,
 Nulli ignota mea est gratia mira manus.
 Artifices potui digitis animare colores:
 Sperat q³ animos fallere voce diu.
 Ipsa meis stupuit Natura expressa figuris,
 Meq³ suis fassa est artibus esse parem.
 Marmoreo tamulo Medices Laurentius hic me
 Condidit; ante humilis pulvere cecus eram.

Antonello de Messina.

Antonello borne at *Messino*, ought not to be forgotten, who was the first that brought painting in Oyle into *Italy*. For certaine Oyle peeces being sent by the Merchants out of *Flanders* to *Alphonfus*, the first King of *Naples*, which the King had in great admiration, for that they could not be washed out with water: comming to the view of *Antonello*, *Antonello* could neuer be in quiet vntill he had found out the Inuentor, whose name was *John Van Eyck*, who entertained *Antonello* very courteously, and shewed him his Art what he could; but at last, *John Van Eyck* dying, *Antonello* returned vnto *Venice*, where his workes of the *Magnifici* were much admired, and for that he brought the working in Oyle the first into *Italy*; he was honoured with this Epitaph.

D. O. M.

Antonius pictor, praeipuum *Messana* & totius *Sicilia* ornamentum, hac humo contegitur: non solum suis picturis, in quibus singulare artificium & venustas fuit, sed & quod coloribus oleo miscendis splendorem & perpetuitatem primus *Italica* pictura contulit, summo semper artificum studio celebratus.

Dominico Girlandaio.

This *Dominico* was a *Florentine*, by profession at the first a Gold-smith, but falling to Painting, hee became a great

great Master therein. His first worke was a Chappell for the family of the *Vespucci*, wherein he drew in his Sea habit, and standing vpon an vnknowne shoare, *Americus Vespinius*, who gaue *America* her name. His best peeces are to be seene at *S. Maria Nouella* in *Florence*. He died Anno 1493.

Raphaell D'Urbine.

I ouerpasse for breuity sake, many other excellent and famous Artits of *Italie*, equalling the former, as *Bellino*, *Fallaiuoli*, *Botticello*, *Verrocchio*, *Andreas Mantegna* of *Manua*, so highly esteemed and honoured of Duke *Ludovico Gonzaga*; *Francesco Francia*, *Michael Angelo* & and will comprise them in the excellencie of one onely *Raphaell D'Urbine*, who was borne at *Urbine*; whose fathers name was *Giovanni de Santi*, a Painter also. This *Raphaell* was brought vp vnder *Petro Perusini* in *Perusia*, where hee so gaue his mind from a child vnto Drawing and Painting, that in short time hee contended for the Palme with the greatest Masters of *Europe*, and was for his admirable inuention, surnamed the *Wonderfull*. There was a great æmulation betweene *Raphaell* and the afore-named *Francesco Francia*, who liued and wrought at *Bologna*, till at the last through meere admiration, by report of each others skill, they grew most louing friends, greeting each either by letters continually; yet had *Francia* neither seene *Raphaell Urbine*, nor any of his workes (by reason he was old and could not trauaile, abiding alwaies in *Bologna*) vntill it fortun'd that *Raphael Urbine* hauing made a *S. Cicilia* in a faire Altar-table, for the Cardinall *De Pucci Santi quattro*, which was to bee set at *Bologna*, at *S. Giovanni Sopra Monte* (or on the Hill); which Table he shut in a Case, and sent it to *Francia*, as vnto a deare friend, that if any thing were amisse, or it happened to be defaced or iniured in the carriage, hee would amend it: and beside, so much befriend him, as to set it vp in the place

place appointed, and to see it want nothing fitting. When he vnderstood thus much by *Raphaels* Letter, hee opened the Case with great ioy, and set the peece in a good and faire light; which when he had throughly viewed, he was so amazed, and grew so out of conceipt of himselfe and his owne worke, confessing his worke to be nothing, in respect of *Raphaell Vrbines*: which so stricke him to the heart, that he died (presently after he had set the peece in his place) Anno 1518. The fame of *Raphaell Vrbine* at this time was so great, that hee was sought for and employed by the greatest Princes of *Europe*, as namely the Popes, *Adrian* and *Leo*; *Francis* the first, King of *France*; *Henry* the eight, King of *England*; the Dukes of *Florence Vrbine*, *Mantua*, and diuers others. Those stately hangings of Arras, containing the History of *S. Paul* out of the *Acts* (then which, eye neuer beheld more absolute Art, and which long since you might haue seene in the banquetting house at White-hall) were wholly of his inuention, bought (if I bee not deceiued) by King *Henry* the eight of the State of *Venice*, where *Raphaell Vrbine* dyed. I haue no certainty, but sure I am, his memory and immortall Fame are like to liue in the world for euer. If you would reade the liues at large of the most excellent Painters, as well Ancient as Modern, I refer you vnto the two volumes of *Vasari*, well written in Italian (which I haue not seene) as being hard to come by; yet in the Libraries of two my especiall and worthy friends, *M. Doctor Mountford*, late Prebend of *Pauls*, and *M. Inigo Jones*, Surueyer of his Maiesties workes for building) and *Caluin Mander* in high *Dutch*; vnto whom I am beholden, for the greater part of what I haue heere written, of some of their liues.

C H A P. 13.

*Of Armorie, or Blazon of Armes, with the
Antiquitie and Dignitie of Herald.*

IT is meete that a Noble or Gentleman who beareth Armes, and is well descended, bee not onely able to blazon his owne proper Coate; deriue by pedegree the descent of his family from the originall, know such matches and allies as are ioyned to him in blood; but also of his Prince, the Nobilitie, and Gentrie where he liueth, which is not of meere ornament, as the most suppose, but diuersly necessary and of great consequence: as had I fortun'd to haue liued in those times, when that fatall difference of either *R O S E* was to be decided by the sword; with which partie in equitie and conscience could I haue sided, had I bene ignorant of the descent and pedegree Royall, and where the right had bene by inheritance of Blood, Match, or Alliance.

How should we giue Nobilitie her true value, respect, and title, without notice of her Merit: and how may we guesse her merit, without these outward ensignes and badges of Vertue, which anciently haue bene accounted sacred and precious; withall, discerne and know an intruding vpstart, shot vp with the last nights Mushroome, from an ancient descended and deserued Gentleman, whose Grandfathers haue had their shares in euery foughten field by the English since *Edward* the first? or my selfe a Gentleman know mine owne ranke; there being at this instant the world ouer, such a medley (I had almost said Motley) of Coates, such intrusion by adding or diminishing into ancient families and houses; that had there not bene within these few yeares, a iust and commendable course

coursetaken by the right Honourable the Earles *Marshals*, for the redresse of this generall and vn sufferable abuse, we should I feare me within these few yeares, see Yeomen as rare in *England*, as they are in *France*.

Besides, it is a contemplation full of pleasing varietie and for the most part, sympathizing with euery Noble and generous disposition, in substance the most refined part of Naturall Philosophie, while it taketh the principles from Geometry, making vse almost of euery feue-ral square and angle. For these and other reasons, I desire that you would bestow some houres in the study of the same: for a Gentleman Honorably descended to bee vterly ignorant herein, argueth in him either a disregard of his owne worth, a weaknesse of conceipt, or indisposition to Armes and Honorable Action, sometime meere Ideotisme, as *Signeur Gaulart*; a great man of *France* (and none of the wisest) inuiting on a time many great personages and honourable friends to his Table, at the last seruice a March pane was brought in, which being almost quite eaten, hee bethought himselfe, and said; It was told mee, that mine Armes were brauely set out in Gold and Colours vpon this March-pane, but I haue looked round about it and cannot see them: Your Lordship (said one of his men) eate them vp your selfe but now. What a knaue (quoth *Monsieur Gaulart*) art thou? thou diddest not tell me before I eate them, I might haue seen what they had beene.

The dignity and place of an Herald, among the ancient *Romanes* was very great; that same *Ius Feciale*, or Lib. I.
Law of Armes, being first instituted by *Annius Martinus*, as *Linus* testifieth, though some ascribe it to *Numa Pompilius*, who ordained a Colledge of Heralds.

The office of an Herald, was to see that the *Romanes* made not warre iniustly with any of their confederates; to determine of warre, peace, leagues, agreements, antiquit.
Dionysius Halicarnass.
T 2 wrongs Rom. lib. 1.

wrongs taken or offered by them or their enemies, and the like.

Now if the enemy had offered them wrong, or taken away any thing from them by violence, they first sent Messengers to demand their right, and the restoring of that they had taken away; which was done in a solemne forme, and the words pronounced distinctly, and with a loud voyce: and this manner of deliuering their message, was called *Clarigatio*. The forme was this, *Iouem ego testem facio, si ego impie iniuste, illas res dederim populo Romano mihiq; exposco, tunc patria compotem nunquam sinas esse*. If they refused their demaunds, or to make restitution: first all league and friendship (if any were betwixt them) being renounced and broken, after thirty dayes, (which they solemnly obserued) they proclaimed open warre, and with fire and sword invaded the enemies Countrey, and by force recovered their owne.

Neither was it lawfull, for either Consull or Senate, or any of the common people, to take vp Armes against an enemy, without the consent and approbation of the Heralds.

Amongst the Heralds, there was one the chiefe and aboue the rest, whom they called *Pater Patratus*; and he was chosen one who was to haue children, and his owne father aliue: him, one of the inferior Heralds, crowning his head and Temples with Veruaine, made him the chiefe or King, either in concluding peace, or denouncing warre.

The most ancient forme of denouncing warre, is set downe at large by *Linie*. The *Tybarens* are reported to haue beene so iust in their making warre, and defiance of their enemies, that they would neuer meete them, but first they would send them word of the day, place, yea, and very houre they meant to fight.

Moreouer, if any complaint by the enemy were made of

Balsasar Ayala de iure & officiis Bell. lib. I.

Liu. lib. I. & Gel. lib. I. 6. ca. 4. & Dion. Halicarn. lib. 2. antiquit. Rom.

of breach of the league, the Heralds examined the truth, and hauing found out the Authors, they deliuered them vp to the enemy to doe with them as he listed : or if any without the consent of the people, Senate and Heraldes, either fought or made peace, entered league, &c. the Romans freedde themselues againe, by deliuering vp the Authors to their enemies. So were the Consuls T. *Veturius*, & Sp. *Postumius* for their error at *Candium*, and making peace with the *Sannites* contrary to the will of the people and Senat, together with T. *Numitius* and Q. *Æmilius* Tribunes, deliuered to the enemy. The words of *Postumius* himselve, (who made request that himselve with the rest, who had offended, might be deliuered to the enemy) are thus recorded by *Livie*. *Dedamur per seciales, nudi vinctiq³, exoluamus religione populum, si qua obligauimus: ne quid diuini humanive obstat, quo minus iustum piumque de integro ineatur bellum.* The forme and words on their deliuey to the enemies hands, were theie: *Quandoquidem hisce homines, in iussu populi Romani, Quiritum scædus illtum iri sponponderunt, atque ob eam rem noxam nocherunt: ob eam rem quo populus Romanus Scelere impio sit solutus, hosce homines vobis dedo.* And so, many yeares after was C. *Mancinus* deliuered to the *Numantines*, with whom he had entered into league contrary to the will, and without the knowledge of the Senate.

Livius lib. 9.

Cicero Offic. lib. 3. Flor. l. 2. cap. 18.

Vide Nonium Marcellum, lib. 3.

Heraldes also examined and determined of wrongs and iniuries done vnto Embassadours, and punished them by deliuering vp in like manner, the parties offending, vnto the nation or State offended.

They looked also to the strict obseruing of euery branch of the league, or truce; in briefe their Authority was comprised in these few words, *Belii, pacis, fœderum, de legibus, induciarum, oratorum seciales indices sunt.*

Spurius Fufius was the first Herald that euer was crea-

ted among the *Romans*, and had the name of *Pater Patratus* in the warre which *Tullius Hostilius* made against old Latines.

Their priuiledges were great and many, and too long for me here to reckon vp. And to conclude, for farther search of their institution, priuiledges, and Office, I referre you to *Iehan le Feron*, a *French* Authour.

De la primitive
Institution des
Rois, He-
vaux et pour-
suis vans
d'armes.

I purpose not heere to enter into a large field and absolute discourse of *Blazonry* with all the lawes & termes thereof, hauing beene already preuented by *Bara, Vpton, Gerrad Leigh*, Master *Ferne*, Master *Guillim* (late *Portcalleis* pursuuant) in his *Methodicall Display of Heraldry*, with sundry others. So that, in a manner, more cannot bee saide then hath beene: my selfe besides hauing written something of this subiect heretofore, but onely to poynt vnto you as a stranger vpon the way, the fairest and shortest cut vnto your iournies end in this Art.

The word *Blazon* is from the *French* *Emblazonner*; and note that wee in *England* vse herein the same termes of Art with the *French*: because the ancients of our Nobilitie for the greater part, acknowledge themselves to be descended out of *Normandy*, and to haue come in with the Conquerour, many retaining their ancient *French* names, & *Charges* vnto this day; as *Beauchamp*, *Beaumont*, *Sacuil*, *Nenill*, with many others.

Your A.B.C. in this Aart, let be the knowledge of the sundry formes of Shieldes or Escutcheons which are, and haue beene ordinarily borne in the ancient times. Among nations wee of *Europe* haue onely two kinds in vse (the *Lozenge* excepted) viz. that we vse in *England*, *France*, *Germany*, &c. and the Quall they beare in *Italy*; which forme they yet (for the old *Romans*) hold in vse.

The word *Escutcheon* is deriued from the *French* *un escu*, that from the Latine *Scutum*, and that againe from *σκυτος* in Greeke, which is leather; because the ancients had their Shieldes of tanned leather, the skinnes laid thicke
one

one ouer another, as appeareth by that of *Vlysses*, vpbraiding *Aiax*:

*Qua nifi fecissem, frustra Telamone creatus,
Gestasset lava tanrorum tergora sepsem.*

And *Cesar* (saith *Cābrensis*) fighting hand to hand with *Nennius*, a British King fast had his sword, nayled into *Nennius* his sheild (being of hard leather), at which aduantage *Nennius* had slaine him, had not *Labienus* the Tribune stepped in betweene, and rescued his master.

Girald. Camb.

Now the ancient shields by reason that they were long, and in a manner of that forme as some of the Knights Templers had theirs, as appeareth vpon that their monument in the Temple Church, differed much from the buckler or target which was round, as it may appeare out of *Livie*. *Clypeis autem Romani vsi sunt,* (saith he) *deinde postquam facti sunt stipendiarij, scuta pro clypeis fecere.* And *Virgil* compareth the great eye of *Cyclops* to an Argolican Target, for who will deny but that an eye is round?

Liv. lib. 9.

That their shields (as I haue said) were long, and in a manner couered the whole body, he saith else-where,

Scutis protecti corpora longis.

Hereupon *Scutum* was called in Greeke *θυρίς*, because it resembled a dore, which is very more long then broad.

The *Carthaginians* made their shields of gold. *M. Aufidius* tels vs that his ancestours (being *Romans*) had theirs of Siluer.

Alexander king of the Iewes opposed against *Ptolomy* 8000, fighting men, which hee tearmed *Hecatomachi*, as much to say as, fighting each man against an hundred, because they vsed brassen shields.

Iosephus.

The *Numidians* vsed shieldes made of Elephants hides

impe-

impenetrable to any dart, yet on the other side they had this discommoditie, that in rainy weather they would like a sponge so soake in the water, & become thereby so heauy, the souldiers could hardly beare them.

*Plutarch, in
vita Pelopida.*

The shield in times past was had in such honour, that he wholoſt or alienated the ſame, was accounted as baſely of, as he that with vs runnes from his colours and was ſeuerely puniſhed: and the Græcians fined him at a greater rate who loſt his ſhield, then he who loſt his ſword or ſpeare. Becauſe that a ſouldier ought to take more care that he receiueth not a miſchiefe, then he ſhould doe it of himſelfe.

Bitter was that iealt of *Scipio*, when he ſaw a ſouldier beſtow great coſt in trimming and glazing his ſhield: I cannot blame thee (quoth hee) that thou beſtoweſt ſo much coſt vpon thy ſhield, becauſe thou truſteſt more to that then to thy ſword.

The *Lacedæmonians* of all other the moſt warlike, by the lawes of *Lycurgus*, brought vp thier children to the uſe of ſhields from their infancy; and famous is that *Lacedæmonian* mother for that her ſpeech to her ſon, when ſhe deliuered him a ſhield going to the warre *τίμειν ἢ θνήσκειν*, Sonne either bring backe this ſhield, or bee thou brought backe thy ſelfe (dead) within it. But thus much of the ſhield or Eſcotcheon.

Armes of Enſignes at the firſt had their chiefe uſe for diſtinction of Tribe from Tribe, armie from armie, being compoſed of two or moe colours, whereof one was euer white or yealow, which we now terme Mettals, and that of neceſſitie; for without the mixture of one of theſe, the other as too darke of themſelues could not be diſcerned farre, neither of white and yealow onely, as participating too much of the light. Hence they ſay (though not generally true) where there is wanting colour or mettall, it is falſe armorie.

I will not ſtand here to diſpute ouer-philophically,
as

as some haue done, of the preheminence of one colour aboue another, or out of profound ignorance affirme blacke to be the most ancient colour, because darkenesse was vpon the face of the earth in the *Chaos*; as if colour were not, *qualitas visibilis luminis beneficio*, and *privatio* were *formarum susceptibilis*; and white the next, because God sayd *fiat Lux*; as if light were a qualitie resulting of an elementary composition, it being created before all mixe bodies: yea with *Aristotle* I rather affirme blacke properly to bee no colour at all, as partaking of the pure Elements nothing at all, for he saith *ἡλικὸν χρομα* *Arist. in lib.*
ὅτι τὸ στοιχεῖον οὐκ ἔχει κατὰ τὴν φύσιν χρομα, of the Elements mingled *πρὸς χρομα*, together, as earth, water, aire, not yet reduced to their proper substance, as we may see in charcoales, all bodies consuming but not consumed, whereupon it is called *Niger*, of the Greeke *νεκρός*, which signifieth dead, as a colour proper to dead thinges. The colours, to say truth, immediately proceeding from the Elements, are yellow and white: yellow being an effect of the fire and all heate (as wee may see in gold) begotten by the heat, of the Sunne, by the mixture of the clearest and most pure quicke-siluer, and the finest red brimstone, in fruite and corne ripened by the heate of the same, in choller, vrine, lie boyled, the bellies of hot venomous Serpents and the like. The white is proper to the water and earth, as we may see in all watery bodies congealed; as Ice, Snow, Chrystal, Glasse, pretious stones beaten into powder: also the most rootes, the pulpe of apples, peares, and the like of watry substance, of earth in the ashes of woode and stones burned, all which turne white, being by the fire purged from water & aire. Concerning the aire it selfe, it hath no colour at all.

Now after your two Mettals, yellow and white, Gold or Siluer, which in Armory we call *Or* & *Argent*: you haue foure principall colours, viz. *Sable* or blacke, *Azure* or *Blue*, *Gules* or red, *Vert* or greene. There are others, as

Purpure sanguine Tennè, which are in more vse with the *French* and other Nations then with vs in *England*.

From simple colours and diuision by bare lines, they came to giue their charges quicke and liuing things, such as sorted best with their fancies and humours, neyther without reason. The *Alani* a warlike people, and extreame louers of their liberty, gaue in their Ensigne a Cat, a beast which of all other cannot brooke bondage. The *Gothes* to expresse their cruelty with their ranging resolution, gaue a Beare; the *Romanes* gaue the Eagle, which euery Legion feuerally bare. The reason whereof

Iosephus li. 3. *Iosephus* giueth, *Quod & vniuersarum animi regum habeat, & sit valentissima.* So did the *Thebans* and *Persians*,

Xenophon de *Cyr.* pzd. li. 7. as *Forcatulus* reports; beside, *Xenophon* (saith he), remem-
Curtius lib. 3. breth he saw in the armie of *Cyrus* a golden Eagle displayed, borne vpon a long speare, as his ensigne. Yet

generally *Plinius* saith, the charges of their ensignes were of Silver, because that mettall was most sutable to the day light, and wasto be discerned further: so *Portius Latro* telleth *Catiline* of his siluer Eagle borne before him as the ensigne of his rebellion and furie. Besides the Eagle, the *Romanes* vsed to beare in their banners the

Martii pueri. Wolfe; in memorie of *Remus* and *Romulus*, fed by the milke of a shee wolfe, as *Livie* sheweth. When they vndertooke any expedition wherein great secrecy was to be vsed, then they aduanced the *Minotaure* in their standards, to shew that the counsaile of Commanders ought to be no lesse kept secret then the Labyrinth which was the abode of the *Minotaure*. Withall they bare the Horse, as the most Martiall beast, and seruiceable in the warre, being full of furie, and desirous of victorie; and in the Ides or December, a Horse was sacrificed to him who had broken the right wing of his enemies battaile: Lastly, they bare a Hogge in their ensignes, because the warre being finished, they vsed to make a truce by sacrificing a young Swine; which whosoever violated or went backe from,

from, ought forthwith as a Hogget to be stoned to death; hereupō they had a forme of Battaglia which they tearmed the Hogges face. But all these (the Eagle onely excepted) were by *Cains Marins* turned out of vse: but I shall haue elsewhere occasion to write more at large of these and the like Imperiall badges.

Porcina
frons.
Pierius lib. 9.
Hieroglyph.

The kings of *Portugall* bare in a field Argent five escutcheons Azure, each charged with as many Plates; on a bordure Gules tenne Castles, or, in remembrance of five kings, whom (each seuerally leading a mightie army) *Alphonfus* the first, king of *Portingall* ouerthrew neere to the City of *Scallabis* in *Portugal* now called *Trugillo*; there appearing at the same time (saith *Oforius*) Christ crucified in the heauen, whose five wounds those five plates represent. Those Castles are his holds in *Barbary* which he wonne from the *Moores*.

The coate of
Portugall.

Oforius de
Regis institutio-
ne.

The Dukes of *Bavaria* haue anciently borne their Armes *Pale bendy arg.* and *Azure*, for that it resembled the party coloured Cassocks of the ancient *Brij*, who were those Gaules that attempted the Surprise of the Capitol, whom *Virgil* describing as by night, saith, *Virgatis lucent Sagulis*, which hee vnderstandeth by the white, as most easly to bee discerned in the night time.

D. of Bavaria.

M. Frecherus
in origine,
Palatinat.

The Duke of *Dort* or *Dordrecht* in *Holland*, from a ciuill broile that long since occasioned much slaughter, stayning the streetes (being onely two aboue a mile in length, (the riuer running in betweene) with blood, bare in a field *gules* a pale *argent*.

The City of *Collen*, in regard it can shew the monuments of the three kings who offered to our Sauour, beareth *Argent*, on a chiefe *gules* three crownes *Or*.

The City of *Andwarpe* in *Brabant*, for that sometime a Tyrant Prince was Lord of that place, and punished offenders in cruell manner, by cutting off their hands (whose pourtraiture cut in stone to the life, stands ere-

Verstege an.

sted ouer one of the Ports toward the *Sceld*, with a sword in one hand, and a mans hand smitten off in the other) beares foure hands, *Coupee in Saiteir*, an *Egle* double necked, displaied in chiefe, to signifie that it is an imperiall Citie; and hence had it the name of *Amwerpe*, as much to say as *Handwerpen*, which in Dutch signifieth to cast or throw away the hand.

The Stoute and warlike *Henry Spencer* Bishop of *Norwich*, who suppress by his courage and valour, that dangerous rebellion, and about *Northwalsham*, ouerthrew *Luster* the Captaine, hath (as it is to bee seene vpon his monument in the body of the Quire of Christ-Church in *Norwich*) ouer his proper coate of *Spencer*, vpon an helmet, his Episcopall Miter, and vpon that *Michaell* the Arch-Angell with a drawne sword.

Marie Coates are conferred by the Prince or State vpon merit and desert, for some honourable act performed to the Common-wealth, or honour of the Prince; as that deuice vpon Sir *Francis Drake* (which was *Q. Elizabeths* owne) now vsurped and borne (the colour of the field changed frō Sable into Azure) by *Oliuer à Noort* of *Utrecht*, who also of late yeares sailed about the earth. And at my last being in the low Countries, was Captaine of a foot Company of *Dutch* in *Huyssen*. The saide Coate fairely cut in stone, standeth ouer a Porch at the entry of his house there.

M. Freherus.
De Origine
palat.

Solymans opinion of the
Emperour
Charles.

The Mound or Ball with the Crosse, was by *Charles* the fifth, added by way of augmentation, to the Armories of the *Pallgrau* of the *Rhine*, in regard of *Vienna*, so brauely defended by *Phillip Earle Palatine*, together with the Count *Solmes*, against the furie of *Solyman* who laide siedgeto it with aboue 300000. men; yet glad (at the rumour of the Emperour *Charles* his coming) to shew his backe. For *Solyman* (as himselfe was wont to say) feared not *Charles* as he was Emperour of *Germany*;
but

but that good fortune which euer attended him in his greatest enterprises. And no doubt but the blessing of God was vpon him, as being one of the most religious, iust and worthiest that euer liued.

Holinshed In
the Title of
Scotland.

The family of the *Haies* in *Scotland*, bare Arg. three Efcotcheons Gules, vpon this occasion. At what time the *Danes* inuaded *Scotland*, and in a set battaile had put the *Scots* to the worst: one *Hay* with his two sonnes being at plow not farre off, and seeing his Country-men flying from their enemies, to come vp a narrow lane walled with stone on both sides, towards him, with their plow-beames in their hands, meeting them at the lanes end, in despite beat them backe to charge their enemies afresh, reuiling their cowardize, that now hazarded the whole Kingdome: whereupon with a stout resolution they put themselves againe into array, and returning backe vpon the *Danes* (who were both disordered, and in a feare lest a new supply had come downe to the *Scots* succour) ouerthrew them vtterly, and regained a most memorable victory. Hereupon *Hay* was by the King ennobled, and had giuen him for his bearing, in a field Siluer, three Efcotcheons Gules, the rest a Plow-man with his Plow-beame on his shoulder: and withall for his maintenance as much Land as a Faulcon put off from hand could flye ouer ere she could alight, which Land in *Scotland* is to this day called *Hay* his Land; and the Faulcon alighting vpon a stone, about seuen miles off, gaue it the name of the Faulcons stone, euen to this day.

The originall
of the Noble
Family of the
Haies in Scot-
land,

Armes againe are sometimes taken from professions, and those means by which the bearers haue raised themselves to honourable place; as the Dukes of *Florence*, for that they are descended from the family *Di Medici* or Phisitians, bare in a field Azure, sixe Lozenges.

Sometimes they are wonne in the fields from Infidels (for no Chriitian may directly beare anothers Coat by his sword) as was the Coate of *Millan* from a *Saracen*;

Aluzres de
violla.

it being an infant naissant, or issuing from the mouth of a Serpent. And after the winning of *Granado* from the *Moors*, in the times of *Ferdinand* and *Isabell*, Kings of *Castile*, the Pomgranate the Armes of that kingdome, was placed in the best of the *Escotcheon Royall*; and in regard it was gained principally by the meanes of *Archerie*, the Bow and Quiver of Arrowes was stamped vpon the Spanish sixpence, which remaineth at this day to be seene.

Coates sometimes are by stealth purchased, shuffled into records and Monuments, by Painters, Glasiers, Caruers, and such: But I trust so good an order hath beene lately established by the Right Honorable, the late *Cómissioners* for the Office of the Earle *Marshallship*, & carefull respect of the *Heralds* with vs, that all hope of sinister dealing in that kind, is quite cut off from such mercenary abusers of Nobilitie.

Many times gained at a cheaper rate, by bearing, as the *Boores* in *Germany*, and the *Netherlands*, what they list themselves; neither can their owne Inuentions content them, but into what land or place soeuer they trauaile, if they espy a fairer Coate then their owne (for they esteeme Coates faire or good, as our *Naturals*, according to the varietie of colours) after their returne they set it vp in glasse for them and their heires, with the Crest and open Beauer, as if they were all Princes; as at *Wodrichom*, or *Worcom*, hard by *Louestein*, I found ouer a Tradesmans Coate, no worse Crest then the three Feathers in the Crown, and in many other places whole Coates of the French Nobilitie. Heereof examples in those parts are so frequent, that I must say, *Inopem me copia fecit*.

Now being acquainted with your colours, the points and euery place of the *Escotcheon*, which the Accidence of Armorie of Master *Gullims* Display, will at large instruct you in, begin to practise the Blazon of those Coates which

which consist of bare and simple lines, without charge, as that ancient Coate of *Waldgrane*, who beareth onely party per pale Arg. and Gules; and the City of *Utrecht* partie per bend of the same.

Then your fields equally compounded of more lines, as *Quarterly*, *Bintey*, *Barrey*, *Gyroncé*, *Checkey*, *Masculie*, *&c.* Withall, know the names and vse of all manner of your crooked lines, as *Endented*, *Embattellèd*, *Nebulè*, or *Undè*, *Dauncetteè*, *&c.* Know then those Honourable and prime places, or Ordinaries with their Speeches, as the chiefe, so called of *Chief* in French, that of *supérieur*, because it possesseth the head, or vpper third part of the Escotcheon.

Fields of equal composition.

The Fesse holding the middle third part of the shield, The Fesse. containeth vnder it the Barre, Barrulet, Coste, Barresgemells, &c. The Bend, the Bendlet, single and double Co ize.

Next know the Furies, Counterchangings, Bordures, Tressures, Orles, Frets; all formes of Crosses, differences of Brothers, Roundles of euery kind; as *Beasants*, *Plates*, *Pommices*, &c.

Then proceede to the blazon of all vegetable things, as Flowers, Trees, &c.

Then to all quicke and liuing things, as Beasts, Birds, Fishes, Serpents, and the like.

When you haue done, know Honorable additaments, whether they be by way of augmentation, or markes and differences of alliance.

Coates of augmentation, as those of *Queene Katherine Parre*, *Queene Katherine Howard*, and *Queene Iane Seymor*, conferred by King *Henry* the eight.

By Cantons, as *Ferdinand* King of Spaine, honoured Sir *Henry Guilford* with a Canton of *Granado*: and King *James Molino*, the *Venetian* Embassadour, with a Canton of the Rose of *England*, and Thistle of *Scotland* em-paled.

Remaines. M. Guilford in his Display.

Then

Then ensue differences of alliance, by *Bordures*, *Labels*, *Bends*, *Quarterings*, and the like.

Of difference
by the Bor-
dure.

By the *Bordure*, no where more frequent then in the *Soueraignes Coate*, when the blood Royall was deriued into so many Veines, to the distemper of the whole Body, vnder the dissention of *Yorke* and *Lancaster*.

Thomas of *Woodstocke*, as also *Humphrey* Duke of *Glocester* (who lyeth buried in the Abbey of *S. Albanes*) vpon the South-side of the *Quire*, and not in *Paules*) bare the *Soueraigne Coate* within a *Bordure Argent*.

Richard Plantagenet (sonne and heire of *Richard Earle of Cambridge*) Duke of *Yorke*, and father to *Edward* the fourth, bare quarterly *France* and *England*, within a *Bordure Argent*, charged with *Lionceaux* purple.

Edmund of *Hadham*, sonne of *Owen Tudor*, by *Queene Katherine*, the *Soueraigne Coate* within a *Bordure Azure*, with *Martlets* and *Flower-de-Luces Or*.

John Beaufort, sonne of *John* of *Gaunt*, and his posteritie, the same within a *Bordure Compoñe*, *Argent* and *Azure*.

Tillet,

Charles, the seuenth, King of *France*, in the yeare 1436. gaue leaue vnto *Nicholas* Duke of *Ferrara*, to beare the *Armes* of *France* in a *Shield*, within a *Bordure Compoñe Or* and *Gules*, before the *Armes* of *Ferrara*, in recognisance of the league and fidelitie, wherein hee promised to stand bound to serue the King at his owne charges.

And for the like respect, *Lewes*, the eleuenth, in May 1465. allowed *Pietro de Medici*, to beare three *Flower-de-luces* in his shield, which I haue seene borne in cheife, vpon one of his sixe *Lozenges*.

Of Difference by the Labell.

Asecond difference is by the *Labell*, borne chiefly as the difference of the elder Brother. As *Edward* the black Prince, and all our Princes of *wales*, eldest sonnes
to

to the King, beare their Fathers Soueraigne Coate, with a Labell of three points, *Silver.*

John of Gaunt had his Labell *Ermis.*

Edmund of Langley, Duke of *Yorke*, on his Labell *Silver*, nine *Torteauxes*,

Edmund Plantagenet, son and heire of *Richard* Duke of *Yorke*, Earle of *Rutland*, (who being a Child scarce twelue yeares of age, was stricken to the heart with a Dagger by the Lord *Clifford*, at the battaile of *Wakefield*) had vpon his Labell of five points *Argent*, two *Lionceaux Gules*, with nine *Torteauxes*. The Coate of *Uffler* and *Mortimer* being empaled with his owne, as may be seen in the windowes of *Foderinghay* Castle, the mansion house of the Duke of *Yorke*, where, by his father *Richard* Duke of *Yorke*, and *Cicely* *Newill* his mother, hee lyeth buried; whose bodies remoued out of *Foderinghay* Church-yard, (for the Chancell in the Quire, wherein they first were laide, in that furie of knocking Churches & sacred Monuments in the head, was also felled to the ground) lapped in Lead, were buried in the Church by the commandement of *Queene Elizabeth*, and a meane Monument of *Plaiſter*, wrought with the Trowell, erected ouer them, very homely, and farre vnfitting so Noble Princes,

I remember Master *Creuse*, a Gentleman, and my worthy friend, who dwelt in the Colledge at the same time, told me, that their coffins being opened, their bodies appeared very plainly to be discerned; and withall, that the Duchesse *Cicely* had about her necke, hanging in a silke riband, a pardon from *Rome*, which penned in a very fine Roman hand, was as faire and fresh to be read, as it had beene written but yesterday,

Of Difference by the Bend.

A third difference, is by the Bend Baston, &c. as the

X

house

house of *Burbon* beareth *France*, with a Batune Gules, though the proper and true Coate of *Burbon* is Or, a Lyon Gules, within an Orle of Escallops Azure.

Lewis Earle of *Eureux* in *Normandy*, brother to *Philip le Bell* bare *Semè de France*, with a Batune Compoñée, Argent and Gules.

John Earle of *Lancaster*, and Brother to *Richard* the first (afterward King) bare for his difference a Batune Azure.

If the mother be of the ligne Royall, many times her Coate is preferred into the first quarter; as *Henry* Earle of *Devonshire*, and Marquis of *Exeter*, bare his mother *Katharines* Coate, who was daughter to King *Edward* the fourth. And the like *Humphrey* Stafford, who was the first Duke of *Buckingham* by *Anne* Plantagenet his mother, the Coate of *Thomas* of *Woodstocke*, whose daughter she was. This Coate, I remember, standeth in the great Chancell window in the Church of *Kimbalton*.

Tillet.

In *France* it hath beene, and is yet a custome among the Nobility, to leaue their owne proper Coates, and take others; as perhaps their Wiues, or the Armes of that *Seigneurie*, whereof they are Lords, or whence they haue their Titles: as *Mons. Hugues*, brother to King *Philip*, marrying the daughter and heire of *Herbert* Earle of *Vermandoyes*, forsooke his proper Coate, and bare his Wiues, which was Checky, Or, and Azure, onely three Flower-de-luces added in chiefe, to shew he was of the blood. And *Robert Count de Dreux*, albeit he was brother to King *Lewis le ieune*, bare Checky, Azure and Or, with a Bordure Gules.

Robert Duke of *Burgogne*, brother to *Henry* the first, tooke for his bearing, the ancient Armes of the Dukes of *Burgogne*, which was bendy Or and Azure, within a Bordure Gules, giuen by *Charlemaigne* to *Sanson*, Duke of *Burgogne*.

And

And whereas we in *England* allow the base sonne his Fathers Coate, with the difference of a bend Batune, sinister, or bordure engrailed, or the like: it was in *France* a long time forbidden (I thinke vnder the *Capets*) to the Princes of the blood; as *Amaulry* Earle of *Montfort*, base sonne to King *Robert*, was forced to leaue his Fathers Coate, and beare Gules, a Lyon à la queue fourché Or, passé per à l'entour, Argent; for, *Le maison de France reiettant les bastar des, ne leur endure son armoiré, &c.* saith *Tillet*.

The last and least obseruation is of Crests, the Helmet, the Mantle, and doubling therof, which according to the manner of diuers Countries, are diuersly borne. In *Germany* they beare their Beauers open with Barres, which we allow in *England* to none vnder the degree of a Baron: in some places they haue no Crests at all. If you would farther proceed in Nobilitie or Heraldry, I would wish you to reade these bookes of Nobilitie in generall:

Simon Simonius de Nobilitate, in quarto, printed at *Leipfig*, 1572.

Chassaneus, his *Catologus Glorie mundi*.

Hippolitus à Collibus, his *Axiomata Nobilitatis*.

Conclusiones de Nobilitate & Doctoratu, published by one of *Meckleburg*, who concealeth his name, printed 1621. dedicated to the Archbishop of *Breme*.

Petrus Fritzius, Counseller to the Elector of *Brandenburg*, published *Conclusiones de Nobilitate*, in quarto.

Lionellus De pracedentia hominum.

Of the Spanish Nobilitie, these Authors.
haue written.

Ioannes ab Arce Ofalora, in folio.

Prinilegios y Franquezas y libertades des hijos d'algos De Senniorio de Vizcaia, &c. in fol.

Ludonicus de Molina, *De primogeniorum Hispanicorum iure, &c.* in fol.

Iosephus de Sessée, in Decis. Aragon. Decis. 8. 9. 10. &c.
Gonzales de Corte, his Nobleza del Andaluzia, in fol.

Of Italy, Sicily, Naples, &c.

Scipio Mazzella nelle Neapoli Illustrata, in quarto.
Pantus Merula in Cosmograph. lib. 3. pt. 3, in Italian.

Of France.

The workes of Tillet, Feron, Charles L'Oiseau, Chap-
 pin, Theatre d'Honneur.

Of Germany, or the Empire.

Fran. Contzen, his Politiques, in fol.

The Collections of Goldastus, with some others,

The practise of Blazonrie.



H E beareth Azure, a Sal-
 teir Or. This was the
 Coate of the pious and
 deuout Offa King of the *Mer-*
cians, who liued about the yere
 of Christ 793. and in the three
 and thirtieth yere of his raigne,
 builded the goodly Monasterie
 of *S. Albanes* in *Hertfordshire*,
 vpon the way of *Wadingstreet*,
 to entertain Pilgrims: the King
 himselte laying the first stone of
 the foundatiō therof, with these
 words, *Ad Honorem Dei Patris,*
Filij, & Spiritus Sancti, & Mar-
tyris sui Albanis terra mee Proto-

martyris. Hee ordained it a Conuent of an hundred
 Monkes of the order of *S. Benediſt*, electing *Willgod*
 who was his Kinsman, to be the first Abbot; he endow-
 ed it with goodly reuenues, as here appeareth. After he
 had

had begun this magnificent worke, within foure or fīue
yeares, he dyed, and was buryed in a little Chappell ^{Ex M Abbat.}
hard without the towne of *Bedford*, vpon the banke of ^{S. Albani}
the riuer of *Ouse* or *Use*, which by the riuer long since
hath beene eaten and worne away.

Wilegod the first Abbot died the same yeare that *Offa*
died, of very grieve it was thought, for the death of his
king and kinsman, whom he dearely loued,

Anno 828. After him succeeded these in order.

Eadricke.

Vulfgus.

Wulnothus.

Eadfrithus.

Wulfinus, Who built Saint *Peters* Church,
Saint *Michaels* and Saint *Stephens*, and made a faire mar-
ket place in the towne.

Alfricke,

Aldredus, Who digged vp and searched
the ruines of *Verlam-cestre*, which in his time were dens
of theeues and whores; saued all the tile and stone for
the repaire of the Church, and in digging vpon the
North side, in the vale found oaken planks pitched,
Shelles peeces of oares, and a rustie Anchor or two.

Eadmer, after his death (being a religious and a good
man) imitating his predecessor, saued all the ancient
coynes, vnes, and other antiquities he could finde there.

Leofricke was sonne to the Earle of *Kent*, and after be-
ing chosen to be Archbishop of *Canterburie*, he refused
it: this Abbot in a time of dearth solde all the Iewels
of his Church to buy bread for the poore. After him suc-
ceeded

Alfrick,

Leofstan.

Fretheric.

Paul. In this Abbot were giuen to the Mo-
nastery

nastrey of Saint *Albanes*, the Celles of *Wallingford*, of *Tinnemuth*, of *Bealware*, of *Hertford* and *Binham*.

Richard, who liued in the time of *William Rufus*, when the Cell of Saint *Marie de Wymondham* or *Windham* in *Norfolke* was giuen vnto this Abbey, beeing founded by *William de Alboney*, father to *William de Albency*, first Earle of *Arundell*.

Gaufridus, who founded the Nunnery of *Sopwell* there by, on the other side of the riuer, founded and so called vpon this occasion: two poore women hauing built themselves a small cabbin, liued in that place a very austere life, praying and seruing God with great deuotion; and for that they liued for the most part with no other sustenance, saue bread and the water of a Wel there, wherein they vsed to soppe or dippe their bread, it had (saith mine Author, a Monke sometime of that Abbey) the name of *Sopwell*. Then

Radulphus

Robert.

Simon.

Garmus.

John.

William, &c.

Offa gaue to this his Abby of Saint *Albane*, these towns following, viz. *Theil*, *Edelmentune*, *Wiclesfield*, *Cagestocum suis*, *Berechund*, *Rikemaresworth*, *Bachewurth*, *Crokeleie*, *Mischelfield*, *Britschwell*, *Watford*, *Bilsey*, *Merdell*, * *Haldenham*, *Sprot*, *Enefeild*, *Stanmore*, *Henhamsted*, *Winelasham*, *Biscopscot*, *Cedendune*, and *Mildendune*.

* *Aldnbam.*

a *Sandrige.*

Egelfride his sonne and succellor gaue a *Sandrige* and *Penefield*.

Alfricke, Abbot of this Church, (after Archbishop) & *Leofrick* his brother gaue *Kingsbury*, *Chealdwich*, *Westwic*, *Flamsted*, *Northun*, *Rodenhang*, *Winchfield*, *Birstan*, and *Upton*. *Ethelwold*

Æthelwold Bish. of *Dorchester* gaue *Girshuna*, *Cuicumba*,
Twe, *Agelwin*, *Redburne*, *Thuangnā*, *Langley*, *Grenburga*.

One *Tholfe* gaue *Eftune* and *Oxam*.

One *Sexi* gaue *Hechamsted*.

One *Haadh* gaue *Newham* and *Beandife*.

Therefeld, a religious woman, gaue *Seeanlea* & *Bridel*. a *Shenley*.

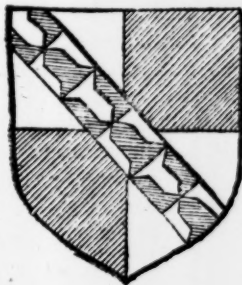
Agelwina, another, gaue *Batesden*, *Offal* and *Standune*.

One *Agelbert* gaue *Cransford*.

Alftan, *Cutesham*.

Winfinus gaue *Efsenden*.

Osfus and his wiue gaue *Stodham* and *Wilfinam*: o-
thers, *Walden* *Cudicote*, *Sccephal*, *Bethell*, with sundry other
Celles, Churches, & goodly poffeffions, of me vnnamed.
If I should fet you downe the inestimable wealth, confi-
fing in Plate, Jewels, Bookes, costly Hangings, Altar-
cloathes, and the like, which our English Kings, No-
bility and others gaue from the foundation vnto the dif-
folution, with the sundry priuiledges this Abby had, I
should weary my felfe with writing, and you with rea-
ding; but I omit them, hauing onely propofed a mirrour
to the eyes, not of the Church pillars of ancient, but the
Church pillars of our tymes.



He beareth quarterly *Or*
and *Gules*, ouer all a bend
Vaire. This was the Coate
Armour of the Right Ho-
norable *Richard Sackuill*, Ba-
ron of *Buckhurst*, and Earle
of *Dorset*, whose liuing fame
to posteritie will neuer bee
orgotten: his noble fuccellor
is the Right Honourable *Ed-
ward Sackuill*, Baron of *Buck-
hurst*, Earle of *Dorset*, and
Knight of the Noble Order
of the *Garter*, none of whose
Aunceltors (nor yet him-
felfe)

selfe) did euer desire to quarter any other Coats with it (although of Right they may) for it is a very auncient Coate Armour, as appeareth by the booke of *Knights of King Edward*. 1. as also by diuers Seales of these very Armes, fixed to sundry deeds, made by this family in the time of King *H.* the third, about which time they were painted and set vp in the windowes of their Mannor house, called *Sackuills*, and in the Churches of *Berg-holt* and *Mount Bures* in *Essex*, where they yet remaine, as also in the Abbey of *Begham* in *Kent*, sometime of their foundation, in the Raigne of King *Iohn*: and in *Withyham* Church in *Suffex*, where successliuely they haue been buried more then 300. yeares, with seuerall Tombes.

The Auncestors of this Noble family were Frenchmen borne, taking their Surname of a Towne in *Normandy* called *Sackuill*, wherof they were Lords, and came into *England*, to the ayde of Duke *William* the Conquerour, as appeareth by an auncient Manuscript or Chronicle of *Brittaine*, now in the Custody of M^r *Edward Gwin*, a worthy preseruer of *Antiquities*, where he is called a *Chieftaine*, and is the seventh man ranked in a Catalogue of names there: for as it may be obserued out of M^r *Candens Remaines*, that the better sort about the time of the Conquest began to take vp Surnames, so againe they were not settled amongst the common people, vntill the Raigne of King *Edward* the second. He moreover affirmeth, that the most ancient and of best account, were deriued from places, whereof this name of *Sackuill* is one. And to adde yet more vnto it, *Ordericus Vitalis* the Monke, in his *Norman story* saith, that *Herbrann de Sackuil* was liuing in the time of *William* the Conqueror, being father of three noble Knights, *Jordan*, *William*, & *Robert de Sackuill*, and of a vertuous and beautifull Ladie, named *Auice*, who was married to *Walter*, Lord of *Alfage* and *Huglenit*; by whome shee had issue, *Jordan*
Lord

Jordan L. of Alſage & Huglenill, that married *Iulian* the daughter of one *Godſcall*, who came into Englād with *Q. Adelize* of Loueine, the wife to King Henry the first: After whose death, the said Queene married to *William de Albene* Earle of *Arundell*, from whom the now Right Houorable, *Thomas* Earle of *Arundell* and *Surry*, and Earle Marshal of *England* is descended. *S. Jordan de Sackuill* Knight, the eldest sonne, was Sewer of *England* by the gift of the said Conquerour, but liued and died in *Normandy*. *S. Robrt de Sackuill* Knight, the younger sonne liued in *England*, and gaue together with his body the Mannor of *Wickham* in *Suffolke*, to the Abbey of *S. Iohn Baptist* in *Colchester*, leauing issue a son named *S. Jordan de Sackuill*, a very eminent man in the time of King *Richard* the first, as appeareth by a Charter of the said King, made to the Monkes of *Bordesley* in *Buckinghamshire*. *S. Jordan de Sackuill*, that obtained of King *John* a friday Market weekly, and a Faire once a yeare in his Towne of *Sackuill* in *Normandy*, as saith the Kings Publike Records in the tower of *London*. *Hollinshead*, fol. 186, doth there ranke *Jordan de Sackuill*, as a Baron, calling him one of the assistants to the 25. Peeres of this Realme, to see the Libertis of *Magna Charta* confirmed. And for further prooffe, that they were men of no meane ranke, it is apparent in the Red booke of the Exchequer in the 12. and 13. yeeres of the said Kings raigne, in these words, *Hubertus de Aneslie tenet, 2. feod. in Aneslie, & parua Hornmaad, & dimid. feod. in Aneslie de Honore Richardi de Sackuyle*. Againe, *S. Jordan de Sackuill* Knight, grand-child to the said *Jordan de Sackuill*, was taken prisoner at the battaile of *Euesham*, for siding with the Barons against King *Henry* the third, in the 49. yeare of his raigne, whose soone and heire, named *Andrew Sackuill*, being vnder age at the time of his fathers death, and the Kings Ward, was likewise imprisoned in the Castle of *Doner*, Ann. 3 Edw. 1. and afterward by

the ſpecial command of the ſaid king, did marry *Ermyntrude*, an Honorable Ladie, of the houſhold to *Queene Elianor*, whereby he not onely gained the Kings ſauour, but the greateſt part of his Inheritance againe. From whom the aforeſaid *Edward* Earle of *Dorſet* (& others) are decended; one of whole Aunceltors, by marrying a daughter and co-heire of *Rafe de Denn*, ſonne of *Robert Pincerna*, that held the Lordſhip of *Buckhurſt*, with diuers other Mannors and Lands in *Suffex*, about the time of the Norman Conqueſt. In right of which marriage, they haue euer ſince continued Lords of the ſaid Mannor of *Buckhurſt*, with diuers other Manors and Lands in *Suffex*, &c.

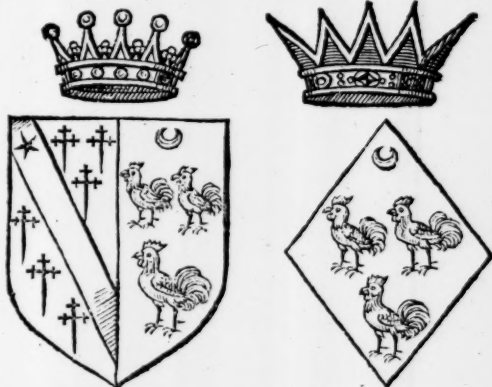


He beareth Sable 3. Harts heads cabbaged argent, tired or, by the name of *Cauendiſh*, & was borne by the right Honorable, *William*, Baron *Cauendiſh* of *Hardwick* in the Countie of *Derbie*, Earle of *Deuonſhire*, and Vncle to *William Cavendiſh*, Knight of the Bath, Baron *Ogle* & Viſcount *Mansfield*. Which *William* Earle of *Devonſh.* was ſonne of *S^r William Cavendiſh*, of *Chatteſworth* in the ſaid Countie of *Derby* Knight, Treafurer of the Chā-

ber to King *Henry* the eight, *Edward* the ſixt, and *Queene Marie*, by his wife *Elizabeth*, daughter of *John Hardwick*, of *Hardwick*. Eſquire: the which *William*, Earle of *Deuonſhire*, being lately deceaſed, hath left for his ſuccellor the Right Honorable *William Baron Cavendiſh* Earle of *Deuonſhire*.

The Aunceltors of this Noble Familie, called themſelues *Gernons*, whoſe iſſue in proceſſe of time assumed to themſelues, the ſurname of *Cavendiſh*, as being Lords of the towne and Mannor of *Cavendiſh* in *Suffolke*; out of

of which familie disbranched that famous Trauailer, M. *Thomas Cavendish*, who was the third that trauailed about the world, whose voyage you shal find set down at large in the English Discoueries, writtē by M. *Hackluis*.



These two Shields are properly belonging to the Right Honorable *Mary Countesse of Nottingham*, and *Martha Countesse of Holdernes*, daughters of the Right worshipful *S. William Cockaine Knight and Alderman*, sometime Lord Maior of the Honorable Citty of London, whose Coate Armor is Argent three Cockes of the game Gules, Armed, Crested, & felloped Sable, with a Crestant on a Crestent, to distinguish his branch from the chiefe stocke of his family, being the worshipfull *Thomas Cockaine* of Ashborne in the County of Derby Esq^r. Sonne of *Edward Cockaine Esq^r*. Sonne of S^r. *Thomas Cockaine* of Ashburne, Knighted at the winning of *Edingborow* in Scotland by the Earle of *Hertsford* Anno 1544. He was diuers times high Shrieve of the Counties of *Derby* and *Nottingham*, and dyed the 15 of November 1592. Lyeth entombed at Ashborne aforesaide. Hee was the sonne and heire of *Francis Cockaine* of Ashburne Esq. An 1520. son & heire of S^r *Thomas Cockaine* of Ashburne, Knighted at *Turney* and at *Turneys*, as on his Tombe in Ashburne Church appeareth. He was the son

and heire of *Thomas Cokaine* of Ashburne Esq^r. Anno. 3. H. 7. sonne of *Iohn Cokine* of Ashburne Esq^r. brother to *William Cokaine* father of *Thomas Cokaine*, father of *Roger Cokaine* of Baddeley, father of *William Cokaine* of London Esq^r. father of the said *S^r William Cokaine* Knight & Alderman of London.

The which two brethren *Iohn Cokaine* of Ashburne Esq^r. and *William* aforesaid were the sonnes of *S^r. Iohn Cokaine* of Ashburne Knight who made three severall wills, each sealed with the three Cockes in a shield, where the Crest is a Cockes head, the one was Anno. 6. H. 4. the other were 13. H. 4. & 14. H. 4. he dyed An. 15. H. 6. and was the sonne of *Edmund Cokaine* of Ashburne Esq^r. who there liued An. 3. H. 4. and married *Elizabeth* the Cossen and heire of *William Herthull*, the which *Edmund* was the son of *Iohn Cokaine* of Ashburne that liued An. 46. of Ed. 3. sonne of *Iohn Cokain* of Ashburne that there liued An. 17. Ed. 2. sonne of Another *Iohn Cokain* of Ashborne that there liued An. 33. Ed. 1. sonne of *William Coquaine* or *Cokain* of Ashburne Anno. 28. Ed. 1.



He beareth pearle on a bend of the Diamond, three Roses of the first with a Crescent vpon a Crescent for a difference, by the name of *Carey*. This is the proper coate of the Right noble *Henry Lord Carey*, Baron of *Hunsdon*, and Viscount *Rechford*, descended from the ancient family of the *Careys* in the countie of *Devon*. whole Hopfull son is Sir. *Iohn Cary* knight of the *Bath* at the Coronation of King *Charles*.

This

The practise of Blazonrie.

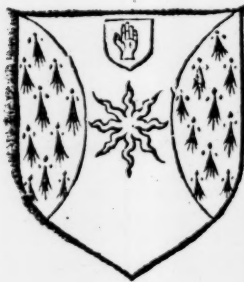


This forme of bearing, is tearmed a Lozenge, and is proper to women neuer married, or to such in courtelie as are borne Ladies; who though they be married to Knights, yet they are commonly stiled and called after the Sirname of their fathers, if he be an Earle; for the greater Honour must euer extinguish the lesse: for example, the bearer hereof is the Lady *Mary Sidney*, the late wife of Sir *Robert VVroth* Knight, and daughter of the right Honourable, *Robert Lord Sidney* of *Penshurst*, Viscount *Lisle*, Earle of *Leicester*, and companion of the most noble Order of the Garter, who seemeth by her late published *vrania* inheritrix of the Diuine wit of her Immortall Vncle. This coat you shall blaze thus: *hee beareth (on a Lozenge). Or a Pheon Azure*, which is the head of a dart (saith *Leigh*, in his *Accedence of armory*.)



Hee beareth of the Rubie, three Roses pearle, on a chiefe of the first three Roses of the second. This coate appertayneth to the right Honourable Sir *Iulius Caesar* Knight, Master of the Roules, and one of his Maiesties most Honourable priue Counsell, who is descended of the Noble and ancient family of the *Dalmari* in Italy, a gentleman

a gentleman worthy to be honoured, aswel for his sincerity, as his loue to good learning and all excellent parts, vnto whome I acknowledge my selfe to be many wayes obliged.



Hee beareth Sable, *Deux flanches Ermine, Sur le tout une estoile a huit raies, ourraons d'or*

The first institution of this Coate was with a starre of 8. points, as appeareth by sundry Churches in *Norfolke*, where this family had its beginning, where it is as I haue seene it drawne with sixe. It is ignorantly mistaken, for the 8. points were fitted to the proportion of the field, thereby adding more lustre and beautie to the Coat, dispredding themselves from the nombrill or middle part of the Escutcheon,

It is borne by the name of *Hobart*, and was the proper Coate of Sir *James Hobart* Knight, Attorney Generall vnto King *Henry* the seauenth; a right good man, withall, of great learning and wisdom: he builded the Church of *Loddon*, and *Saint Olaues*, commonly called *Saint Toolies* bridge in the County of *Norfolke*.

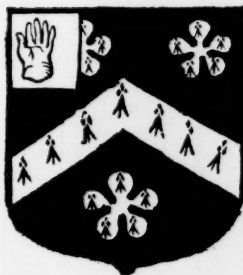
This worthy Knight lyeth buried vnder a faire monument in the middle Ile on the North side, in *Christs Church* in *Norwich*: But it is now borne (with the Coate of *Vlster* by the gift of King *James* vnto him as a Barronet) by the Honourable and Nobly minded Sir *Henry Hobart* Knight and Baronet, Lord cheife Iustice of the common Pleas, of *Bluckling* in the county of *Norfolke*; whose vprightnesse in iustice, and loue to his Country,

country, hath (like his own Starre, communicatiue of it selfe) dispersed the fairer beames into all places: he being lately deceased, hath left the same to his worthy son and succellor Sir *Iohn Hobart* Knight and Baronet.



He beareth Azure, an Eagle displayed Silver, by the name of *Cotton*. It is thus borne (with an Escutcheon of Vister) by the learned and Honourable Sir *Robert Cotton* Knight and Baronet of *Cunnington* in the Countie of *Huntingdon* descended anciētly by a yonger brother from the *Bruces* of *Scotland*; a Gentlemā, vnto whom

not onely our *Brittaine* but *Enrope* her selfe is obliged, for his indultry, cost, and care in collection of so many rare Manuscripts and other Monuments of venerable Antiquity, being of the same most free and communicatiue, to all men of learning and quality.



He beareth Sable, a Cheueron betweene three Cinquefoiles Ermine, a Canton dexter of *Vister*, as he is Baronet by the name of *Woodhouse*. This coate thus borne, did belong to Sir *Philip Woodhouse*, Knight and Baronet of *Kimberly*, in the County of *Norfolke*: this family is very ancient, for they were gentlemen

gentlemen of good ranke in the time of King *John*, as it appeareth by many ancient Grants and Evidences of theirs, which I haue seene, Moreouer, I finde out of a faire parchment Manuscript in French, or collection of the parliaments all the time of *Edward* the third (which my honoured and worthy friend *Sir Robert Cotton* hath) and in the fourth yere of his raigh, at a Parliament to be holden at *Westminster*, a writ thus directed to one *Robert de Woodhouse*, his Chaplaine and Treasurer.

Rex dilecto clerico suo Roberto de Woodhouse, Archidiacono de Richmud The (aurario suo salutem. Negotianos & statum regni contingentia, &c. vobis mandamus firmiter insungentes quod omnibus alijs pratermissis &c. Beside I haue seene the will of King *Henry* the fourth, and *Henry* the fifth, where one was a gentleman of *Henry* the fourth's chamber, and by his will wade one of his executors, as also he was to *Henry* the fifth, who wrote his letter to the Prior, and Chapter of the Church of the Trinitie in *Normich*, to giue him leaue to build himselfe a Chappell in their Church. So that from time to time, they haue held an Honourable place, and at this day are worthy stayes and pillars of lustice in their Countries. Nor must I heere let fall the worth of two sons of this gentleman, *Sir Thomas Woodhouse* Knight (and Baronet after the decease of *Sir Phillipp* his father who marryed *Blanch* Sister to the right Henourable *Henry* now Viscount *Rochfort*) and master *Roger VWoodhouse* his brother, Gentlemen, not onely learned, but accomplished in what euer may lend *Lustre* to worth and true gentilitie.

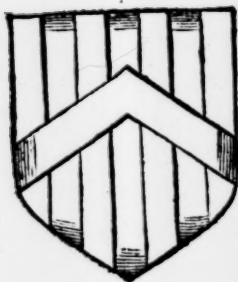


He beareth Pearle, a Cheuron *Saphire*, betweene three Squirrels Sciant of the Rubie, by the name of *Louell*. This Coat is thus borne by the Right Worshipfull Sir *Francis Louell*, Knight, in the Countie of *Norfolke*.

This was also the Coate of Sir *Thomas Louell*, Knight of the Garter, made by King *Henry* the seuenth, of whose house hee was Treasurer and President of the Councell. This Sir *Thomas Louell* was a fift sonne of Sir *Ralph Louell* of *Barton Bendish*, in the Countie of *Norfolke*. This his Coate with the Garter about it, standeth ouer *Lincolnes Inne Gate*. He founded the Nunperie of *Halliwell* (where was also his house) on a wall of which not many yeares since was to be read this inscription.

*All ye Nuns of Halliwell,
Pray ye both day and night
For the Soule of Sir Thomas Louell,
Whom Harry the seuenth made Knight.*

It appeareth also that Sir *William Louell*, Lord *Morley*, was Knight of the Garter: for in *Morley Church*, the seate of his Baronnie, is yet remaining in a glasse window (which I haue seene) this Coate with the Garter about it, *In *Norfolke*.



He beareth Argent, 3. pallets Gules ouer all a Cheueron Or. This Coate isthus borne by the Right Honuorable Sir *Edward Barkham* Knight, Late Lord Maior of the Citie of London; who for his care and wisdom, in the discharge of his so high a place, worthily meriteth to be ranked with the most deserving.



Hee beareth Sable, a Fesse engrailed betweene three Flower-de-luces Siluer, by the name of *Ashfield* of *Stow Langton* in the countie of *Suffolke*.

This Coate Armour is verie ancient, as is proued by sundry bookes of Armes, Church windows and feuerall deeds, whereof I haue scene two bearing date Anno 18. *Richard* the 2. with

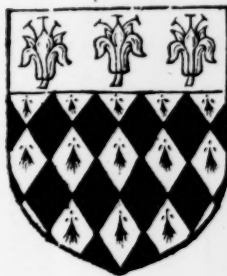
seales of this very Coate fixed thereunto, with this inscription about the same (viz:) *Sigillum Roberti de Ashfield*; as also another deede bearing date, Anno 3. *Henrie* the sixt, made from Robert the sonne of *John Ashfield* of *Stow Langton*, Esquire, to *Simon Fincham*, and *John Whitlocke* with a faire Seale of red waxe: whereupon was a *Griffon* Seiât, with his wings displayed, ouer whose body is this Armes, with this inscription about the whole
Seale

Seale (viz:) *S. Roberts de Aſſfield* Armig. The above named *Robert Aſſfield* builded the Church of *Stow Langton*, in the Quire whereof (which I haue ſcene) hee lyeth buried vnder a faire Marble; he was ſeruant vnto the blacke Prince, whom he followed in his warres in *France*. This Coate is thus borne by *Sir Iohn Aſſfield*, Knight, ſole heire of that Familie, now Gentleman of the bedde Chamber to Prince *Charles*.

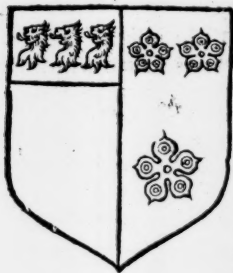


He beareth partie per pale, Argent & Gules, a bend Counterchanged, This was the proper Coate of our famous Poet *Sir Geoffrey Chaucer* Knight, who was ſometime Maſter of the Cuſtome-houſe in *London*, and allyed by *Katherine Swinford* to *John of Gaunt* Duke of *LANCASTER*. Hee lyeth buried at *Westmiſter*: his Epitaph being

made ouer him by Maſter *Nicholas Brigham*.



He beareth Fuſilie, Ermine and Sable, on a chiefe of the ſecond three Lillies. This is the Coate of *Magdalen Colledge* in *Oxford*, founded by that famous Prelate *William de Wainſlet*, ſurnamed *Patten*. He was borne in *Wainſlet*, a little town by the Sea in *Lincolnſhire*, Anno, 1459.



Heere are two Coates impaled: and thus the husband beareth his wiues Coate: in the first hee beareth *Luna*, on a cheife *Mars*, three Lions heads crazed of the Sunne, by the name of *Richardson*: and it is this borne by Sir *Thomas Richardson* of *Hunningham*, in the Countie of *Norfolke*, Knight, Serieant at the Law, and late Speaker of the house of Commons in Parliament: the second is born by the name of

Southwell, and appertaineth to *Dame Ursula* his Wife, who was daughter to *Master Iohn Southwell* of *Barham*, in the Countie of *Suffolke*, Esquire, a very good Ladie: *Master Serieant* himselfe deseruing much to be respected for his diligence and depth of iudgement in his profession,



He beareth quarterly, eight Coates, (*viz.*) the first, quarterly Gules and Vaire, ouer all a Bend Dor, by the name of *Constable*: the second Gules, a pale Fustile or, by the name of *Haulton*: the third Or, a cheife azure by the name of *Lizours*: the 4, checkey Or & Gules, on a cheif argent, a Lion passant sable, by the name of *Comberworth*: the fift, argent, two barres ingrailed sable, by the name of *Staines*: the sixt, argent, a cheucon

by the name of *Staines*: the sixt, argent, a cheucon

cheueron betweene three Martlets, sable, by the name of *Argum*: the seauenth Or, a plaine crosse Vert, by the name of *Hussey*: the eight and last, Argent on a cheife sable, two Mallets Or, peirced Gules, by the name of *Salueyn*; vpon the Center, an Eschocheon, with the Armes of *Ulster*, being an augmentation of honour giuen by our Soueraigne Lo. King *James*, to the Order of Barronets, &c. which are the quarterings of the much respected, Sir *William Constable* of *Flamburgh* in the County of *Yorke*, Barronet. Here I cannot passe, (hauiug occasion) but giue a little touch of the Antiquity of this family of *Constable*, taking their Sirname from the office of *Constable* of *Chester*, called in Latine, *Constabulus*, & *Constabularius*, sine *magister militum*, which their ancestors held. For King *William* the Conquerour presently after the Conquest, made *Hugh Lupus* the first Earle Palatine of *Chester*, to hold the said whole County of him, *ita libere ad gladium sicut ipse Rex tenebat Angliam ad Coronam*. And the said Earle *Hugh*, for the peaceable gouernmēt of his country, &c. ordained vnder him, (as the learned *Camden* saith) eight Barons, they all being his trustie friends; whereof the principallest was *Nigell* his cosen, whom he created Baron of *Haulton*: and for the valiant courage and boldnesse which Earle *Hugh* had often experienced to be in the man, hee ordained him also *Constable* of *Chester*, an office of speciall trust, as in whom is reposed the charge and guiding of all the souldiours, horses, Armor, and other prouision of warres, appertaining to the said *Lupus*, which then was a princely person, and of great dignity. The said *Nigell* was sonne of *luon*, Viscount *Constantine* in *Normandy*, by *Emma*, sister to *Adam*, Earle of *Britaine*; and had issue, *William* the Constable of *Chester*, founder of the Abbey of *Norton*, whose daughter *Agnes*, heire to his brother *William*, was marryed to *Eustace Fitz-Iohn* (a Noble Baron) the son of *Iohn Monoculus*, Lord of *Knarsburgh*, brother and

Note that
Sir Iohn Feine
doth set
downe for
Nigells Coate,
Or, a Lion
ramp pur-
pure: but our
learned He-
ra'ds deny
the same, af-
firming it to
be *Lacyes*
Coate, Baron
of *Pontefract*,
and haue re-
gistred for
Nigells true
Coate, Gules,
a pale Fusile,
Or, as afore
said.

This *Eustace Fitz Iohn* kept the Castell of *Malton* against King *Stephen*, as saith *Roger Howeden*, fol. 227, anno. 1137.

heire of *Serlo de Burgo*, who in the Raigne of the Conquerour builded the Castle of *Knarsburgh* in the County of *Yorke*: the said *Serlo* and *Iohn*, being the sonnes of *Eustace a Norman*; And the a boue named *Eustace Fitz Iohn*, with the consent of the said *Agnes* his first wife founded the : Monastery of *Watson* in the County of *Yorke*. After her death, he married *Beatrix*, the onely daughter & heire of *Ino*, Lord *Vesey*, with whom he had the Barronies of *Malton* and *Alnwicke*; and with her consent, he also founded the Abbeyes at *Malton* and *Alnwicke*, and the hospital of *Broughton*: & shortly after, the said *Eustace Fitz Iohn* lost all his lands; but by mediation of friends, hee recovered them all a gaine of the King, except *Knarsburgh*. He was a great man, and eminent amongst the cheifest of the Realme, both for his great Estate and wisdom; at last hee was slaine in the warres against the which, together with *Robert Courcy* and many others, in the first yeare of *Henry* the second; leauing issue by the said *Breatrix*, *William*, who assumed to himselfe and his posterity, the Sirname and Armes of *Vesey* from whom by the *Attons* and *Bromflets*, the Lady *Anne Clifford*, Countesse of *Dorset* is lineally descended. And the said *Eustace Fitz Iohn*, by his first wife *Agnes*, had issue, *Richard Fitz Eustace* Baron of *Haulton* and Constable of *Chester*, who in the begining of the Raigne of King *Henry* the second, held one Knights fee in *Smeth*, in the County of *Yorke*. The said *Richard Fitz Eustace* married *Albred* daughter and heire of *Endo de Lizours*, and sister by the mother, but not by the father, of *Robert de Lacy*, Baron of *Pontefract*. and his heire quia non habuit aliam tam propinquam, as Master *Camden* noteth in whose right her posterity enioyed 60 Knights Fees of the Honour of *Pontefract*. The said *Richard Fitz Eustace* and *Albred*, had issue *Iohn* Constable of *Chester*, and Baron of *Haulton*, Lord of the Mannour of *Flamburgh*, who liued in the 18. yeare of *Henry* 2. and *Roger* Lord of *markworth*

Ex libro rubro
in Scaccario
Westmonasterij
reservato.

Ut patet per
Inquisitionem
tempore Regis
Iohannis.

worth in Northumberland, from whom the ancient Barons of *Clawering*, the Baron *Eners*, and Sir *Iohn Clawering* of *Caloley* in Northumberland are descended. The said *Iohn Constable* of *Chester* dyed in the holy land, in the first yeare of *Richard I.* at *Tyre* (as *Roger Hoveden* hath) leauing issue, *Roger Constable* of *Chester*, Baron of *Haulton*, &c. (father of *Iohn de Lacy*, Earle of *Lincolne*) and *Robart Lacy*, whose posterity assumed vnto themselves, the surname of *Constable*: from which *Robart* in a direct line are descended, Sir *William Constable* of *Flamburgh*, Baronet; *Marmaduke Constable*, of *Emeringham*, Esquire, sonne of Sir *Philip Constable*, Knight, lat deceased; *Christopher Constable* of *Hatfield*, Esquire; *Iames Constable* of *Cliffe*, Esquire, *Iohn Constable* of *Carthorpe*, Esquire, *Marmaduke Constable* of *Kerby*, Esquire, ——— *Constable* of *Wassam*, Esquire; Sir *Iohn Constable* of *Dromandby* Knight, with many others also liuing this present yeare, 1622.



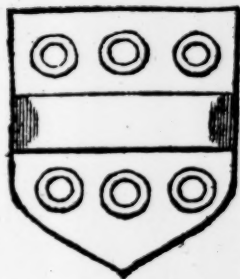
He beareth quarterly foure Coates, (viz.) the first *Gules* a Cheueron *Or*, betweene three Cocks *Argent*, beaked, combed and membered *Or*, by the name of *Crow*: the second parted per pale *Gules* & *azur*, a Lion rampant *Argent* pelleted, by the name of *Stocket*: the third *Gules* a Boare passant *Argent*, by the name of *Boare*: the fourth & last quarterly *Or* and *Gules*, a bend *Vaire* distinguished with a resant *Sable* for difference, by the name of *Sackwill*. And for his Crest on a wreath of his colours a Cuke *Argent* beaked, combed and membered *Or*.

This ancient name and family of *Crow*, was anciently of *Suffolke*

Suffolke, for about the time of *K. Edward the 4. Thomas Crow* of *Suffolk*, the elder, purchased *Bradsted* in *Kent*, whose son *Thomas Crow* the younger married *Joan* the onely daughter and heire of *Nicholas Boare*, son of *John*, sonne of *Richard Boare*, that married *Lora* the daughter of *Simon Stocket* of *Bradsted* in *Kent*. The aforesaid *Joan* brought to *Thomas* her husband, his house calld *Stockets*, with a Chancel built by the aboue named *Simon Stocket*, as appeareth by a French deede *tempore Edw. 2.* As also a house and certaine land called *Boars*, by whom she had issue *John Crow* the elder, father of *Henry Crow*, father of *William Crow* of *Bradsted*, *Esq.* who married *Anne* the second daughter & Coheire of *John Sacknill* of *Chiddingleigh* in *Sussex*, *Esq.* The said mannor of *Chiddingleigh* hath beene in the possession of the *Sacknills* aboue three hundred yeeres, and at this day is part of the inheritance of the Right honorable *Richard Sacknill* Earle of *Dorset* and Baron of *Buckhurst*; which *William Crow* and *Anne* his wife hath issue *Sacknill Crow*, their sonne and heire now liuing, with others.



Hee beareth Azure, two Lions endorſed Or. This is a Honorable bearing, and was (saith *Gerrard Leigh*) the Goate of *Achilles* at the ſiege of *Troy*.



Hee beareth Pearle, a Fesse
betweene sixe Annulets of the
Rubie, by the name of *Lucas*.
This Coate belongeth vnto *M.
Thomas Lucas* of Colchester in
the Countie of *Essex*, Esquire,
lately deceased.

This worthy Gentleman was
much to bee commended in the
education of his children, spar-
ring neither cost nor diligēce to
furnish them with the best and

most commendable Qualities. I know not (I speake free-
ly) whether not onely *Essex*, but *England*, can shew a
young Gentleman of fiftene yeares of age, more ac-
complished euery way then *M. Iohn Lucas* his sonne, now
his successor, who not onely vnderstandeth and speaketh
the Latine, French, Italian and is well entred into the;
Spanish, a good Logician, playeth his part on the Violl,
daunceth, rideth a great horse admirable well, yet neuer
trauailed, or saw Vniuersitie: but by his father for the
languages, and the diligence of Masters in other qualities,
Intra domesticos parietes, heerein he hath attained for his
years to no mean perfectiō. And if hereto personage, carri-
age and good demeanor may adde ought, I thinke him
second to none of his age & ranke whatsoeuer. I speake
the more liberally, for that I see great numbers of our
hopefull Gentry to spend many Yeares abroad in fruit-
lesse trauaile, returning for the most part worse then they
went, and to waste much time and money to no end in
the Vniuersities, which it had beene better for some they
had neuer seene.



He beareth Vert, fretted Or, with a Cressant for a difference, by the name of *Whitmore*. This is the proper Coat of the Right, Worshipfull and worthy M^r. *Georg Whitmore*, at this time one of the Sheriffes of the Honorable Citie of London. *Green* of all colours is said most to comfort and preserve the sight, and naturally gladeth the hart of man; the earth in her greatest pride being of this colour: so that *Vert* and *Gold* are colours most glorious to behold, and to the bearer imply *Riches* and *Comfort*, which I wish he may not want, being reputed a right honest Gentleman,



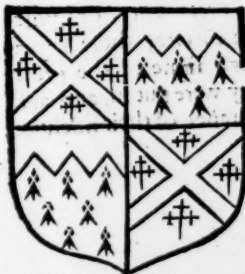
He beareth Ermine, a bend Gules, cotized Or, by the name of *Ienney*. It is a faire, and an ancient Coate, the field being Ermine, it is esteemed the richer: the Duke of *Bretaignes* Coate being onely Ermine, without any other charge, is esteemed one of the fairest bearings of Europe. And for that the Lord *Zouch* is descended from the Dukes of *Bretaigne*, he beareth with his Beasants a Canton Ermine. This Coate is borne (though with a difference) by M^r. *Arthur Ienney*, Esquire, a Gentleman in his owne worth answering euery way the goodnesse of his Coate.

He



He beareth Or, a Lion Rampant Sable, armed and langued Gules, betweene three Flower-de-luces Azure, by the name of *Faireclough*. This is an ancient Family in the Countie of *Lancaster*, whence the *Fairecloughes* of *Weston* in *Hertfordshier*, and those of *Bedfordshire* deriue themselves; as also my selfe and my brother

M^r. *Richard Peacham* of *Leuerton*, in *Holland*, in the Countie of *Lincolne*, our mother being of the same name and Family. A Gentleman of this house was Standard-bearer vnto the Lord *Stanley* at the battaile of *Bosworth*, who came with his *Lancashire* forces to the aide of the Earle of *Richmond*, who next vnder God was assuredly the meanes of gaining that day.



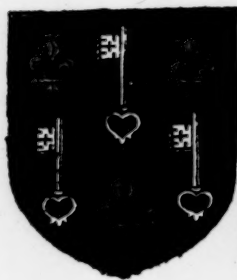
He beareth quarterly in the first quarter Gules; a galteir betweene foure Croislets Ficties Silver, by the name of *Brampton* of *Brampton*. The second Ermin a cheife endented Gules, by the name of *Broome*; the third as the second, the fourth as the first. Either of these Coates are ancient, and borne thus quartered

red by M^r. *Henry Brampton* of *Blo-Norton*, in the Countie of *Norfolke*, Esquire.



He beareth Or, a Dolphine hariant Azure; if hee stood in Fesse he were naiant or swimming: the Dolphine is to be reckoned among those Creatures which are φιλόφρων, or friendly to man, For he will follow a shippe at sea many leagues, to enioy the sight of men. Our painters commonly draw him crooked and bending,

when he is as straight a Fish as any other. Hee is borne (of these colours) naiant by the Dolphine of France.



He beareth *Gules*, three keies *Silver* betweene three flower-de-luces *Or*: had the field beene *Azure*, I would haue supposed it to haue beene the Armes of some great City or port towne in *France*; those keyes borne as a signe of the great trust they were put in, and as a remembrance of their fidelitie.



He beareth *Siluer*, a Pine tree with the Apples *proper* it is borne by the name of *pine*. The Pine groweth abundantly vpo the cold mountaines of *Norway*, in *Denmarke*, *Liesland*, and those countries, whence wee haue them for Mastes for shippes. There are two sorts of them, the male and female, the one called *Pinafter* or the wilde Pine, the other female, onely

Pinus: which hath caused a generall errour among our Schoolemasters in construing that in the *Grammar*, *Mas* Lillie explained. *pinus*, *Mas oleaster*, whereof the most ignorant construe it *Pinus*, a Pine tree, *Mas*, the Masculine. Those that thinke themselues of better iudgement turne it to *Spinus*, (and so many Grammars haue it printed) but that is as false as the other, *Spinus* being euer by consent of all Dictionaries and Authors the, *fœminine* gender: the truth is, *Mas Pinus*, the male or the Pine tree; for indeed *Lillie* might haue said to haue put it out of question, *Pinafter*, *Mas Oleaster*, but then it had beene an harsh and vnpleasing *Cacemphaton*, as your owne care will tell you: but this by the way.

Hec



He beareth empaled, the first Argent on abend *Gules* cotized *Sable*, three wings impaled of the first (with a mullet for a difference) by the name of *Wingfield*, the second *pearle* betweene three *Talbots* passant of the *Diamond*, a *Cheuoron* of the *Rubie*, by the name of *Talbot*. I giue you more instances of empalements: because I desire

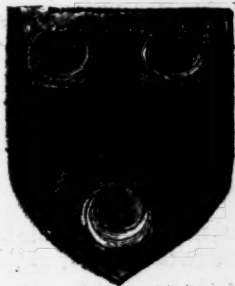
you should be better acquainted with the same.

This Coate of *Talbot* belongeth vnto the Right worshipfull Master *Thomas Talbot*, Doctour of the Ciuill Law of *Miliers Hall* in *Wimondham* in the Countie of *Norfolke*, a very learned and honest gentleman.



He beareth Argent, three *Pheons* *Sable*. This coat is ancient, and borne by a worthy Gentleman a friend to the *Muses* in all good parts, and now living beyond the seas.

He



He beareth Azure, two crescents in chiefe Or, and one in base Siluer. I know not the owner of this Coate, onely I found in a Church in *Brabant*, and for the raritie, (for seldome haue I seene the like) placed it here to conclude the rest,



He beareth *argent* : a Cheuron *azure* between three *Treyfoiles vert*. The Treyfoile is the Herald of the spring, & the first grasse that appeareth, hereupon it was the Embleme of *Hope*. For *Hope* anciently was painted like a young and a beautiful child of a sweete and smiling countenance, standing on tiptoe, in a long and wide robe

of white and green, with a treifoile in the hand; the tender age sheweth the Infancy of *Hope*; the smiling chere, the sweetnesse and pleasure hee apprehendeth in her thoughts, standing on tiptoe, sheweth her vncertainty and vnsteddinesse; the long and wide robe declareth, the neuer pincheth or bindeth her conceipt, but alloweth her imagination the largest scope : the treyfoile signifieth, it is alwaies spring with her, whose colours white & Greene, she is clad in.

Master Aug.
Vincent.

If you would proceede further in Blazonry, and the true knowledge of the descents of our English Nobility, I refer you to that exact, iust and elaborate worke of my singular and learned friend Master *Augustine Vincent*, *Rouge-croix*, very shortly to be published, which let it be vnto you (of all that haue written in that kinde) *inftar omnium*. So I referre you henceforward to your priuate reading and obseruation.



He beareth partly par pale *Azure* and *Gules* over all a *Saltire* or, by the name of *Cage*, and doth rightly belong to Sir *Iohn Cage* of *Câbridgehire* Knight, of whose family is *Tobias Cage* of *Grayes Inne*, and *Iohn Cage* of *Lincolns Inne*, two towardly Gentlemen, both sons of *Nicholas Cage* of *London*, yonger sonne of *Anthony Cage* of *London* by the *Lady Hart* his wife. Which *Anthony Cage* was father of *Anthony Cage* father of the said *S^r Iohn Cage* Knight.



He beareth quarterly, the first *Azure* two bars dancete or in chiefe three beaufants by the name of *Rimers*, the second *Azure* a fesse engrailed *Argent* surmounted by another not engraild *Gules*, charged with three *Roses Argent* betweene, as many *Swans* proper, being an augmentation of honor giuen to Sir *Bartholmew Rimers*

mers

mers, Knight, by King *Ed.* the 4. in memory of his faithfull and good service done to the house of *Torke*, as appeareth by an instrument in the custody of Sir *George Rivers* of Chafford in the Countie of Kent Knight, as also in the Tower of London is to be seen *Claus. An. 5. Ed. 4. M^a. 12.* Intus, that the same King gaue to the said Sir *Bartholomew* by Letters Pattents of his especiall Grace, certaine knowledge and meere motion threescore poundes *per An.* during the life of the said Sir *Bartholomew Rivers* Knight, whose sonne *William Rivers* had a Commaund ouer men in the time of *Ed. 4.* and *Henry 7.* and made his Will the 22. of March *An. 1506.* willing his body to be buried in the Cathedrall Church of Rochester, who gaue that his Messuage in Rochester (now knowne by the signe of the Crowne) to *Alice* his wife for Tearme of life, and after her deesease to remaine to *Richard Rivers* his sonne, and to the heires of his bodie Lawfully begotten; and for want of such, to remaine to the Parish Church of *S. Nicholas* in Rochester. He gaue also diuers Legacies to the said Cathedrall Church, as also to the Church of *S. Nicholas*, and to the Fraternitie of *Alisford* with diuers other places in Kent: which *Richard Rivers* was father to *Richard Rivers* of Penshurst in Kent, Steward of the Landes of *Edward Duke* of Buckingham, father of Sir *John Rivers* of Chafford in Kent, Knight sometime Lord Maior of London, father of Sir *George Rivers* and of my worthy friend *M. Edward Rivers* Marchant, a worthy member of this Honorable Citie. Of which Sir *George Rivers* of Chafford afore mentioned is descended that hopefull Gentleman Sir *John Rivers*, Knight and Baronet, now liuing.

CHAP. I4.

Of Exercise of the body.

In L. Solon ff.
de Alea lusu
& Aleator.

Of Horsemanship.

INOW from your priuate studie and contemplation, bring you abroad into the open fields, for exercise of your Body, by some honest recreation, since *Aristotle* requireth the same in the Education of Nobilitie and all youth. since the mind from the Ability of the Body gathereth her strength and vigor. Anciently by the Civill Law these kinds of Exercises were onely all lowed of, that is, *πυγμαχία, δρόμις, δρόμις, δισκος* and *παλὸς*, which are the exercise of Armes by single combate, as running at Tilt-barriars, &c. coiting, throwing the hammer, sledge, and such like, Running, iumping, leaping, and lastly wrestling: for the first, it is the most Noble, those Epithites of *ἰπποδρομία* and *ἰπποπόλεως*, haue beene the attributes of Kings and Princes, whose delight in auncient times was to ride and mannage great horses. Hereby you are ennable for command, and the seruice of your Countrey. And what, saith *Tullie*, can be more glorious, then to bee able to preserue and succour our Country, when she hath neede of our helpe? It is the onely Commendation that *Salust* giues to *Ingrath*, who did not (saith he) *giue himselfe ouer to be corrupted by Sloath and Riot* (as many of our Gallants now dayes doe) *but as it is the custome of that Nation*, exercised himselfe by riding, throwing the dart, and running with his equals: and though he excelled all other in the height of glory, not withstanding he was held deare and beloued of all men, &c. And *Cesar* vsed the exercise of riding so much, and hereby became so actiue and Skilful, that laying his hands behind him, he would put his horse to his full carreer, make him on the suddaine take hedge or ditch, & stop him, put him into a ring, and the like. And *Marinus* after he had beene seauen times Consul, and fourescore yeeres of age,

age, exercised himselfe daily in the field of *Mars* with the Roman youth, instructing them to handle their weapō, to ride, &c. The like also did *Pompey* euen to his last expedition. And *Virgil* speaking (I take it) of the *Spartan* youth, saith:

*Venatu invigilant pueri, Sylvasq; fatigant,
Flectere Iudus equos, & spicula tendere cornu, &c.*

And at this day it is the onely exercise of the *Italian* Nobility, especially in *Naples*, as also of the French; and great pittie of no more practised among our English Gentry.

Running at the tilt is a generous and a Martiall exercise, but hazardous and full of danger; for many hereby (euen in sport) haue lost their liues that I may omit *Henry* the French King, with many other princes and noble personages of whom Historie is full.

Tilting and Torneaments were inuented by *Manuill Comnenus* Emperour of *Constantinople*, as saith *Nicetas*, who wrote about the year 1114. before his time we read not any where that this exercise was vsed vnder the Roman Empire.

The same *Nicetas* reporteth of solemne Iusses or Torneaments which the said *Manuill Comnenus* showed vnto the *Latines* at *Antioch*, what time they went to make warre in the holy land: for the *Latines* making a braue shew in their rich Armour well horsed, with their Lances, and presenting themselues before the Emperour; the Emperour to shew them that the *Grecians* were nothing inferiour vnto them in brauery or courage, appointed a day when they and the *Latines* (for the glory of either Empire) should so many to so many, and with lances without points, encounter eyther, brauly moued and made one of the number with his *Caxians*; who, saith *Nicetas*, so brauely carryed himselfe, that he vnhor-

fed two Latine Commanders, casting them from the saddle to the ground.

In our launces now adayes (of what wood soeuer they are made of) there is nothing so much danger as hath beene in times past : neither in our moderne practise of warre haue they almost any vse at all. The Prince of *Orange* hath a bandoned them, hauing not a Launce in his whole Armie, but hath Carbines in their roome. *Spinola* hath some troopes of them, yet not many, as I obserued. Those of *Sbertogen-bosch* vnder *Grobendoncke*, are esteemed the best horse *Spinola* hath.

Of throwing,
leaping, and
wrestling.

For throwing & wrestling, I hold them exercises not so well becomming Nobilitie, but rather Souldiers in a Campe, or a Princes guard : neither haue I read or heard of any Prince or Generall commended for wrestling, saue *Epaminondas Achmat*, the last Grand Signeur & Emperour of *Turkie*, who tooke great delight in throwing the Hammer, and was so strong that he ouerthrew his stoutest *Iauizaries*, there being reared in *Constantinople* for one extraordinary cast which none could come neere, two great Pillars of marble.

Of running.

Running and Agility of Body haue beene esteemed most commendable in the greatest Princes and Commanders that euer liued; and the old *Romans* (next after trial made of their strength, and view of their limmes and person) chose their souldiers by running, for it was an old custome among them, to assault the enemy by running all close together in grosse to the charge. And *Caesar* tells vs that strokes are surer laid on, and the souldiers made more nimble and ready in running and by motion. *Homer* gaue *Achilles* (which perhaps some of our great feathered gallants would disdaine, yet haply better deserue) the epithite of *axurus*, or swift footed. And *Alexander* we reade excelled all his Court in running. *Sertorius* a braue commander vnder *Caesar*, could nimblely runne vp the most steepe Mountaines, leap bro-
ke

C. Caesar in
Epistolis.

a To cure the
smallnest of
his voice, he
would vsually

ken and vnpassable Rockes, and like inuious places; in somuch as *Metellus* beeing sent with a powerfull Armie against him, he knew neither where to find him, nor how to come by him, by reason of his nimble footmanship. Thereupon he sent his Colleague *Pompey*, who beeing by *Sextorius* ouerthrowne at the first encounter, escaped very narrowly; for beeing vnhorsed, and hauing receiued a great wound, while the souldiers were busied in striuing, some for his horse, others for the most rich furniture (his caparison, bridle, saddle, stirrops, being in a manner all of gold, and shining with precious stones of inestimable value) watching his opportunity, by swiftness of foot escaped from them all, and returned safe to his quarter.

run vp a hill, a
fit Embleme
for such as
when they
haue ascended
the height of
preferment,
both looke
and speak big.

Leaping is an exercise very commendable, and healthfull for the body, especially if you vse it in the morning, as we read *Alexander* and *Epaminondas* did. Vpon a full stomach or to bedward, it is very dangerous, & in no wise to be exercised.

Of leaping.

The skill and art of swimming is also very requisite in euery Noble and Gentleman, especially if he looketh for employment in the warres, for hereby (besides the preserving of his own life vpon infinite occasions,) he may many waies annoy his enemy. *Horatius Cocles* onely by the benefit of swimming, saued his country, for when himselfe alone had long defended and made good the bridge ouer *Tyber* against the *Hetruscans*, the *Romanes* brake it down behind him, wherewith, in his armour he cast himself into the Riuer, & (not withstanding a shower of darts & arrowes were sent after him) swam with safety into the city, which rewarded him with a statue erected in the market place, and as much land as he could encompassse with a plough in a day.

Of swimming.

Liv. lib. 2.
Decad. 1.

And as desperate was the attempt of a number of *Romane* Gentlemen in the first *Carthaginian* warre, who leaping in a night from the hatches of their ships into

the ſea, by maine force thruſt and drew the *Carthaginian* ſhippes into the hauen, and deliuered them to *Lullatius* their Generall.

The reſolute
aduenture of
Gerrard and
Harvey in 88.

And as reſolute was that attempt (no whit inferiour to the former) of *Gerrard* and *Harvey*, two Gentlemen of our owne Nation, who in eightie eight in the fight at ſea, ſwam in the night time, and pierced with Awgers, or ſuch like Inſtruments, the ſides of the Spaniſh Gallions, and returned backe ſafe to the ſeete.

Scawola, a man of inſtimable courage, and who came with *Cesar* in his expedition for *Brittaine*, after hee had made good a whole day together, a mightie Rocke or paſſage againſt the *Brittaines*, in the night time loaden with double Armes and an heauy ſhield, caſt himſelfe in to the deepe, and ſwam ſafe to *Cesar* and his ſeete

Neither is it to be wondered at, that the *Romanes* were ſo Skilful in ſwimming, for they were daily exerciſed in the ſame after their other exerciſes, & had a place in the Riuer of *Tyber* appointed vnto them for the ſame purpoſe, adioyning to the field of *Mars*, and a nother of great depth, rough and full of whirlpits on purpoſe, to exerciſe their horſes in.

● of ſhooting.

Shooting alſo is a very healthfull and commendable recreation for a Gentleman; neither doe I know any other comparable vnto it for ſtirring euery part of the body: for it openeth the breſt and pipes, exerciſeth the armes & feet, with leſſe violence, then running, leaping, &c. Herein was the Emperour *Domitian* ſo cuning, that let a Boy a good diſtance off hold vp his hand, & ſtretch his fingers abroad, he would ſhootethrough the ſpaces without touching the Boyes hand, or any finger.

And *Commodus* (ſaith *Herodian*) had ſo good an aime, that he would fixe on the brow of a Deere two ſhafts as euenly, and ſpreading in diſtance, as if they had beene his owne hornes.

But for the further excellence booke of *M. Aſchams*, I reſerre

I referre you to that excellent booke of M. *Aschams*, intituled *Toxophilus*, wherein you shall finde whatsoeuer is requisite to be knowne of a compleate Archer.

Hawking and Hunting are recreations very commendable and besitting a Noble or Gentleman to exercise; Hunting especially, which *Xenophon* commendeth to his *Cyrus*, calling it a gift of the Gods, bestowed first vpon *Chiron* for his vprightnesse in doing Iustice, and by him taught vnto the old Heroës & Princes; by whose vertue and prowesse (as enabled by this exercise) their Countries were defended, their subiects and innocents preserved, Iustice maintained. For there is no one exercise that enableth the bodie more for the warre, then Hunting, by teaching you to endure heate, cold, hunger, thirst; to rise early, watch late, lie and fare hardly: and *Ensebius* is of opinion, that wilde beasts were of purpose created by God, that men by chasing and encountering them, might be fitted and enabled for warlike exercises. Heereupon *Alexander*, *Cyrus*, and the old Kings of *Persia*, employed themselves exceeding much herein, not to purchase Venison and puruey for the belly, but to maintaine their strength, and preserve their health, by encreasing & stirring vp the naturall heate within, which sloth and sitting still waists and decaies: To harden the bodies by labour against the enemy, and withall, to search out the natures of wilde beasts, which knowine, they might leaue the same recorded to their posteritie. And the famous Phisitian *Quercetan*, aboue al other exercises commendeth this as most heaithfull, and keeping the bodie sound and free from diseases.

*Langius, lib. 2.
Epist. 59.*

*Quercetan in
Dietetico poly-
hist. Sect. 2. Cap.*

The old Lord *Gray* (our English *Achilles*) when hee was Deputie of *Ireland*, to inure his sonnes for the war, would vsually in the depth of Winter, in frost, snow, raine, and what weather soeuer fell, cause them at midnight to be raised out of their beds, and carried abroad on hunting till the next morning; the perhaps come wet
and

11.

and cold home, hauing for a breakfast a browne loafe, and a mouldie Cheefe, or (which is ten times worse dish of Irish Butter: and in this manner the *Spartans* and *Laconians* dieted, and brought vp their children, till they came vnto mans estate.

Hawking was a sport vtterly vnknewne to the ancients, as *Blondinus* and *P. Iouius* in the second booke of his Historie, where he entreateth of the *Musconitish* affaires, witnesseeth; but was inuented and first practised by *Frederick Barbarossa*, when he besieged *Rome*: yet it appeareth by *Firmicus*, that it was knowne twelue hundred yeares since, where he speaketh of Falconers, and teachers of other Birds: and indeed beyond him, I thinke it can no where be found that Falconry was known. There haue beene many who haue written of Falconrie: *Fredericke* the second, Emperour of *Germany* (whom *Melancthon* worthily commendeth, and equalleth to the ancient Heroës, for his manie victories atchieued by his valour: his skill in all learning, being able to speake foureteen seuerall languages: his liberalitie, magnificence, affabilitie, mildnesse, &c. insomuch, that in him alone, saith he, ended and dyed the remainder of ancient Maiestie) wrote heereof two excellent bookes, which *Ioachim Camerarius* (hauing by him the first Coppie in a Manuscript) published together, with a Treatise of *Albertus Magnus*, of the Nature of Hawkes, and printed it at *Norimberge*. *Budaus* hath also written a large Discourse of Hunting and Hawking, part whereof is annexed to the latter end of *Henry Estiennes* French and Latine Dictionarie: in English, *M. Blundeuilles* booke is the best that I know.

By the Canon Law Hawking was forbidden vnto Clergie men, as afterward Hunting, by reason the exercise and instruments wherewith beasts are slaine, are militarie, and not so well agreeing (as they giue the reason) with spirituall warfare: but I cannot see but that they
(many

Iul. Firmicus
lib. 5. cap. 8.

Melancthon
lib. 5. Cronie.
folio 789.

Budaus de venatione & Aucupio.

Concil Aurel.
cap 4.
Agathensi 55.
Epaumensi 3.
44 Extr. de
Clerico venatore.

(many of them being great Princes, and pillars of the Church, daily employed and pressed with the weight of, state affaires) may haue their recreatiōs as well as others. But to preuent their pastime, there is such an order taken with their Parkes, that many of our best Bishopricks can now adayes scarce shew one of ten, or twentie. *Norwich* had thirteene Parkes, and of all other was most iniustly dealt withall. If they had taken away twelue and left the olde one, it had beene indifferent; but to rob the Church of all, was more then too much.

But as we allow not altogether that seuered education of the old *Spartanes* in their children, hazarding many times the healths of young and tender bodies, by some tedious ague; yea, also their liues, by the mischance of a leap or stumbling of your horse: so as much do I detest that effeminacie of the most, that burne out day and night in their beds, and by the fire side, in trifles, gaming, or courting their yellow Mistresses all the Winter in a Citie, appearing but as Cuckoes in the Spring, one time in the yeare to the Countrey and their tenants, leauing the care of keeping good houses at Christmas, to the honest Yeomen of the Countrey.

Some againe are so intent the their pleasure, that they neuer care for keeping within, as sometime was *Mithridates*, that it is reported of him; *For seauen yeares space together hee neuer came within house, neither in Citie nor in the Countrey.* And *Barnaby Viscount of Milant*, was so carried away with the loue of Hunting, that hee made a Law; whosoeuer should kill any wilde Boare, or had killed any in fve yeares before that his Satute was enacted (contrary vnto ancient Edict) or were priuy to the eating of any at any Gentlemans table, should be imprisoned and tortured after a greeuous manner. Beside, he afflicted the Countrey marueilously, by dispersing many thousands of Dogges to be kept and brought vp in villages and among the Paissants, to their infinite trouble

and charge. *Mahomet*, sonne to *Amurath*, on the contrary, when he made warre in *Caramania*, turned out of seruice 700. of his fathers Faulconers, and caused as many of olde huntsmen to follow *Armes*, and his Campe, in stead of the kennell.

CH A. 15.

Of Reputation, and Carriage in general.

Ecclesiastic.

There is no one thing that setteth a fairer stampe vpon Nobilitie then euenesse of Carriage, and care of our Reputation, without which our most gracefull gifts are dead and dul, as the Diamond without his soile: for hereupon as on the frontispice of a magnificent Pallace, are fixed the eies of all passengers, and hereby the heigth of our Iudgements (euen our selues) is taken; according to that of the wiseman, *By gate, laughter, and apparrell, a man is knowne what he is*, Wherefore I call it the crowne of good parts, and loadstone of regard. The principall meanes to preserue it, is *Temperance* and that *Moderation* of the minde, wherewith as a bridle we curbe and break our ranke & vnruely Passions, keeping as the *Caspian* Sea, our selues euer at one heigth without ebbe or reflux. And albeit true it is that *Galen* saith, we are commonly beholden for the disposition of our minds, to the Temperature of our bodies, yet much lyeth in our power to keepe that fount from empoisoning, by taking heed to our selues; and as good Cardinall *Peale* once said, to correct the malignitie of our Starres, with a second birth. For certainly vnder grace it is the roote of our Reputation and honest Fame; without the which, as one saith, *we are dead long before we are buried.*

For Moderation of the minde and affections, which is
the

the Ground of all Honestie, I must giue you that prime receipt the kingly prophet doth to a yong man, teaching him wherewith to cleans his way, that is, by keeping, saith hee (oh Lord) thy statutes, meaning the feare of God in generall, without which (hee euer first striking at the head) our Iudgements are depraued, and left to our selues, we are not able to giue any thing his true esteeme and value. Therefore first to be truly Honest is to bee truly Religious, for if the feare of men be a great motiue to keep our selues within compasse, much more will the feare of God, recall vs from our lusts & intemperance. Hereby the mind getteth the dominion and vpperhand, wisely gouerning that goodly kingdome Nature hath allotted her. And if it was sometime said of *Fabius, Citiús Solé é sua sphæra dinelli, quam Fabium ab honestate potuisse,* how heedfully ought a Christian who carrieth the lanterne in his hand, looke to his feete, when an Heathen could goe so directly in the darke, onely by the glimpse of Nature, and without stumbling?

Moreouer since the Ciuill end of our life is, *ut in Honore cum dignitate vivamus*, you shall withall finde good Learning and the Arts to conferre a great help and furtherance hereunto, being a polisher of inbred rudenesse and our informitie, and a curer of many diseases our minds are subiect vnto: for we learne not to begge to our selues admiration from other, or boastingly to lay to view so rich and pretious furniture of our minds, but that we may be vsefull to others, but first to our selues; least (as some pretious receipt) while we keepe that in a boxe which can cure another, our selues lie lame and diseased.

The first vse then hereof (I meane your learning) as an Antidote against the Common plague of our times, let it confirme and perswad you, that as your vnderstanding is by it ennobled with the richest dowrie in the world, so hereby learne to know your owne worth and

value, and in choice of your companions, to entertaine those who are Religious and Learned: for as I said heretofore, Conuerse of old was the mother of skill and all vertuous endeaours, so say I now, of all vice and basenes if regard be not had. Therefore hold friendship and acquaintance with few, and those I could wish your betters, at the least of your owne ranke, but endear your selfe to none; *gaudebis minus, minus dolebis*. The best Natures I know delight in popularity, and are pliable to company-keeping, but many times buy their acquaintance at ouer deare a rate, by being drawne either into base Actions and Places of which they are ashamed for euer after, or to needlesse expence by laying out or lending to importunate base and shamelesse companions, gaining losse of their monies, time sorrow and grieve of friends, the disrepute of the better sort, and lastly contempt of the vilest among the Comon vlgar.

Athenæus lib.
3. cap 4.
Diodorus lib.
20.

Antiochus Epiphanes, King of *Asia*, for his popularity and delight in company, was surnamed the *Mad*: and likewise for the same *Appius Claudius* was deprived of his Office, and fearing beside shame the hatred of the Senate, counterfeiting blindnesse, for euer after kept himselfe at home. We reade also of a certaine king of the *Gothes*, who making his Souldiers his drinking companions, was for his free and kind heart at the last drowned by them in a Tub of Ale.

Y. Magnus lib.
7. cap. 17.

Nor mistake me that I swerue so much on this side, that I would deny a Prince or Gentleman the benefit of discourse and conuerse with the meanest: for Maiestic and greatnesse cannot alwaies stand so bent, but that it must haue the remission and relaxation sometime to descend from the court to the Cottage, which cannot choose but giue it the better tast and relish. *Adrian* the Emperour would most curteously conferre with the meanest, detesting those his high minded Courtiers, who vnder a colour of preserving his Estate and Honour, enuied him
this

Erasmi lib. 6.
Apotheg ex
Spartiano.

this sweetnesse of humilitie and priuacie. *Vespasian* in *Xiphilius*.
like manner was wont not only to salute the cheife Sen-
ators of *Rome*, but euen priuatenemen, inuiting them ma-
ny times to dine and suppe with him, himself againe go-
ing vnto their houses. *Philopomen* was so curteous and *Plutarch* in
went so plaine, his Hostesse in *Megea* tooke him for a *Philopom*.
seruing-man. And certainly this Affabilitie and curtesie
in Greatnesse, draweth our eyes like flowers in the
Spring, to behold, & with abmirations to loue it where-
foeuer we find it.

There is no better signe (saith one) in the world of a *Philip com-*
good and vertuous disposition, then when a Prince or *mines*, c. 34.
Gentleman maketh choice of learned and vertuous men
for his companious; for presently he is imagined to be
such an a one as those to whom he ioyneth himself: yea
saith *Aristotle*, it is a kinde of vertuous exercise to bee
conuersant with good and vnderstanding men.

Whom then you shall entertaine into the closet of
your brest, first sound their Religion; then looke into
their Liues and Carriag, how they haue beene reckoned
of others. Lastly, to their Qualitie how or wherein
they may be vsefull vnto you, whether by aduice and
Counsell, direction, helpe in your studies, or seruiceable-
nesse in your exercise and recreations.

There is nothing more miserable then to want the Coun- *Ludasius Vices*.
sell of a friend, and an admonisher in time of neede: Which
hath beene and is daily the band of many of our yong
Gentleman, euen to the vtter ruin of themselves and
theis posteritie for euer. Who when like *Alciates* fig- *In Emblem*.
tre vpon the high and innaccessible Rocke, they are out
of reach and cannot be come vnto by men who would
dresse and preserue them; espied a farre off are onely
preyed vpon and haunted by Vultures and Dawes: and
while one addeth sewell to the fire of his expence, for
the which he is like to pay twentie for two, at twentie
and on; another sootheth him in play (knowing the best
fishnig

fishings in troubled waters) another tēdeth him a match of light stufte: all at once preying for themselves, these greene things of sixtene or eightene are quite deuoured before they ware ripe.

Of Frugali-
tie.

Wherefore I must next commend vnto you *Frugality*, the Mother of vertues, a vertue which holdeth her owne, layeth out profitably, auoideth idle Expences, Superfluity, lauish bestowing or giuing, borrowing, building, and the like: yet when reason requireth can be royally bountifull, a vertue as requisite in a Noble or Gentleman, as the care of his whole Estate, and preseruatiō of his name and posteritie; yet as greatly wanting in many, as they come short of the reputation and entire Estates of their forefathers, who account thrift the object of the plow or shoppe, too base and vnworthy their consideration, while they impose their faire Estates and most important businelle, vpon a cheating Steward, or craftie Bailiffe, who in few yeares (like the young Cuc-kow) are ready to deuoure their feeder; and themselves like sleepey Pilots, hauing no eye to the compasse, or founding their Estates, are runne on ground ere they be aware.

First then as soone as you shall be able, looke into your Estate, labouring not onely to conserue it entire, but to augment it either by a wise forethought, Marriage, or by some other thriftie meanes: and thinke the more yee are laden with abundance, the more neede (like a vine) ye haue neede of props, and your soundest friends to aduise you. Neither doe I imagine you will be so rash as to giue no care to good counsell, to your ruine, as *Cesar* did, when hee refused a booke of a poore scholler, wherein the intended plot against him was discouered.

Marcus Cato, who was so victorious in warre, so prudent in peace, so eloquent in the oratorie, learned in the lawes, neglected not thereby his estate, but looked,

ked, as *Livie* saith of him, euen into his husbandry him- *Plutarch in*
 selfe: and *Plutarch* writeth of *Philopæmen*, a great and *Philopæmen*
 famous commander, that notwithstanding his great af-
 faires and employments, he would euery morning bee
 stirring by breake of day, and either to dressing of his
 vines, digging or following his plough: and *Cicero* to
 heighthen the Honor of King *Deiotarus*, reporteth thus
 of him, in *Deiotarus sunt regia virtutes, quod te Cesar, igno-* *Cic. pro Deiotar.*
rare non arbitror, sed præcipue singularis & admiran- *ro.*
da frugalitas. And the *Romans* had a lawe, that
 hee who could not looke into his owne estate,
 and imploy his land to the best, should forfeit the same, *Iulianus ff.*
 and be held for a foole or a mad man all his life after. *de cura furior.*
Aristides, albeit he was an excellent man otherwise, yet
 herein he was so carelesse, that at his death he neither left *Plutarch in*
 portion for his daughters, nor so much as would carry *Aristides,*
 him to the ground, and defray the charge of his fune-
 rall.

Be thriftie also in your apparrell and clothing, least
 you incurre the censure of the most graue and wisest cen-
 sor, *Cui magna corporis cultus cura, ei magna virtutis incur-*
ria: and *Henry* the fourth, last King of *France* of eternall
 memorie, would oftentimes merily say, By the outside
 onely, he could sound the depth of a Courtier: saying,
 Who had least in them made the fairest shew without,
 inuiting respect with gold lace and great feathers, which
 will not be wonne with toyes. Neither on the contrary,
 bee so basely parsimonious or frugall, as is written of
 one of the Kings of *France*, in whose accounts in the
 Eschequer are yet remaining, Item so much for red Sat-
 ten to sleeue the kings old Doublet: Item a halfe-
 penny for liquor for his boots, and so forth. Or to bee
 knowne by a hat or a doublet ten or twenty years; then
 with some miserable vsurer curse the maker for the
 slightnesse of his felt or stuffe, murmuring it will not last
 to see the Reuolution of the *First Mooner*. But vsing
 that

The modesty
and humility
of Charles the
first.

The Duke of
Norfolke.

that moderate and middle garbe, which shall rather lessen then make you bigger then you are, which hath beene, and is yet obserued by our greatest Princes, who in outside go many times inferiour to their groomes and pages. That glory and champion of Christendome *Charles the first*, would goe (excep in times of warre) as plaine as any ordinary gentleman, commonly in blacke or sadde stuffe, withour lace or any other extraordinary cost; onely his Order of the golden Fleece about his neck in a ribband: and was so naturally frugall, not out of parsimonie (being the most bountifull minded Prince that euer liued) that as *Guicciardine* reporteth of him, if any one of his points had chanced to break, he would tye it of a knot and make it serue againe. And I haue many times seene his Excellence the Prince of *Orange* that now is, in the field, in his habite as plaine as any country gentleman, wearing commonly a suite of haire coloured slight stuffe, of silke, a plaine gray cloke and hat, with a greene feather, his hatband onely exceeding rich. And *Ambrose Spinola* Generall for the Archduke, when he lay in *Weasell* at the taking of it in, one would haue takē him, but for an ordinary merchant in a plaine suit of black. And the plainnes of the Late Duke of *Norfolke* derogated nothing from his Esteems. So that you see what a pitifull Ambition it is, to strue to bee first in a fashion, and a poore pride to seeke your esteeme and regard, from wormes, Shells, and Tailors; and buy the gaze of the staring multitude at a thousand, or fiftene hundred pounds, which would apparrell the Duke and his whole *Grande Consiglio* of *Venice*. But if to do your Prince Honour, at a tilting, employed in embassage, comming in of some greate stranger, or you are to giue entertrainment to Princes or Noble personages at your houses, as did *Cosmo de Medici*, or haply ye command in the warres, spare not to be braue with the brauest *Phisopomen* caused his souldiours to bee spare in Apparrell and

and Diet (saith *Plutarch*,) and to come honourably ar-^{In Philopem.}
med into the field: wherefore he commanded in gold-
smiths shoppesto breake in peeces pots of gold and sil-
uer, and to be employed in the siluering of bitts, guil-
ding of Armour, inlaying of Saddles, &c. For the sumptuous cost upon warlike furniture, doth encourage and make ^{Plutarch.}
great a noble heart: but in other fights it carrieth away mens
minds to a womanish vanitie, and melting the courage of the
mind, (as *Homer* saith it did *Achilles*, when his mother
laid new Armes and weapons at his feete.) The *Spaniard*
when he is in the field, is glorious in his calstocke, and af-
fecteth the wearing of the richest iewels; the *French* huge
feathers, Scarlet, and gold lace: the *English*, his Armes
rich and a good sword: the *Italians* pride is in his *Nea-*
politain Courser: the *Germanes* and low *Dutch* to be daw-
bed with gold and pearle, wherein (say they) there is no
losse except they be lost. But herein I giue no prescriptiō.

I now come to your Diet, wherein be not onely fru-
gall for the sauing of your purse, but moderate in regard ^{Of Diet.}
of your health, which is impaired by nothing more then ^{*Seneca Rhet. 7.*}
excesse in eating and drinking (let me also adde *Tobacco* ^{*Cicero pro Co-*}
taking.) Many dishes breede many diseases, dulleth the
mind and vnderstanding, and not onely shorten, but take
away life. We reade of *Augustus* that he was neuer cu-
rious in his diet, but content with ordinarie and com-
mon viandes. And *Cato* the *Censor*, sayling into *Spaine*,
dranke of no other drinke then the rowers or slaues of
his owne galley. And *Timothens* Duke of *Athens* was
wont to say, (whō *Plato* inuited home to him supper,) ^{*Plutarch de*}
they found theselues neuer distempered. Contrary to our ^{*Sanitate tur-*}
Feastmakers, who suppose the glory of entertainment, ^{*da.*}
and giuing the best welcome to consist in needeleffe su-
perfluities and profuse wast of the good Creatures, as
Scylla made a banquet that lasted many dayes, where
there was such excelsiue abundance, that infinite plenty
of victualls were throwne into the Riuer, and excellent

D d

wine

Sabel.
Em. end. 2.

wine about forty yeares old spilt and made no account of, but by sursetting & banquetting, at last he gat a most miserable disease and dyed full of lice.

Suetonius.
Euery Ro-
mane penny
was about
seven pence
halfe penny
C. Rhodigin.
lib. 6. cap. 35.

And *Cæsar* in regard of his *Lybian* triumph, at one banquet filled two and twenty thousand roomes with ghelts and gaue to euery Citizian in *Rome* ten bushels of wheat, and as many pounds of oyle, and beside, three hundred pence in money.

Suida. &
politian lib. 15.
M. scellan.

We read of one *Smyndrides*, who was so much giuen to feasting, and his ease, that hee saw not the sunne rising nor setting in twenty yeares; and the *Sybarites* forbade all Smiths and knocking in the streetes, and what thing soeuer that made any noise. to bee within the City walls, that they might eate and sleepe: wherupon they banished cocks out of the city, and invented the vse of chamberpots, and bad women a yeare before to their feasts, that they might haue leifure enough to make themselues fine and braue with gold and lewels.

Drinking the
destruction of
wit, & plague
of our Eng-
lish Gentry.

A boue all, learne betimes to auoide excessiue drinking, then which there is no one vice more common & reigning, & ill befeeming a Gentlemā, which if growne to an habit, is hardly left; remembring that hereby you become not fit for any thing, hauing your reason degraded, your body distempered, your soule hazarded, your esteeme: and reputation abased, while you sit taking your vnwhole some healthes, — *ut iam vertigine so-*

In vena, Satyr.

Etum Ambules, & geminis exsurgat mensa lucernis.

— Vntill the house about doth turne,

And on the board two candles seeme to burne.
By the Leuiticall law, who had a glutton or a drunkard to their Sonne, they were to bring him before the Elders of the City, and see him stoned to death. And in *Spaine* at this day they haue a law that the word of him that hath beene convicted of drunkenness, shall not bee taken in any testimony Within these fiftie or threescores yeares

yeares it was a rare thing with vs in *England*, to see a Drunken man, our Nation carrying the name of the most sober & temperate of any other in the world. But since we had to doe in the quarrell of the *Netherlands*, about the tyme of Sir *Iohn Norrice* his first being there, the custome of drinking and pledging healthes was brought ouer into *England*: wherein let the Dutch bee their owne iudges, if we equall them not; yea I thinke rather excell them.

Drunkennes
not many
yeares since
very rare in
England.

Tricongius and the old *Romanes* had lawes and statutes concerning the Art of drinking, which it seemes, are reuiled, and by our drunkardes obserued to an haire. It being enacted, that he who after his drinke faltered not in his speech, vomited not, neyther reeled, if he dranke of his cups cleanly, tooke not his wine in his draught, spit not, left nothing in the pot, nor spilt any upon the ground, he had the prize, & was accounted the brauest man. If they were contented herewith, it were wel, but they daily inuent new & damnable kinds of carrowling (as that in *North-holland* and *Frizeland* (though among the baser sort) of *upsie Monikedam*, which is, after you haue drunke out the drinke to your friend or companion, you must breake the glasse full vpon his face, and if you misse, you must drinke againe,) whence procede quarrelling, reuiling, and many times execrable murthers, as *Alexander* was slain in his drunkennesse; and *Domitian*, *Nero's* father slew *Libertinus* out right, because he would not pledge him a whole carrowse, and hence arise most quarrels among our gallant drunkards: vnto whom if you read a lecture of sobrietie, and how in former ages their forefathers dranke water, they swere water is the frogges drinke, and ordained only for the driuing of miller, and carrying of boates.

*Plin lib. 4.
Historie sub
speciem.*

Proverb. 23.

Neither desire I, you should be so abstemious. as not to remember a friend with a hearty draught since wine was created to make the heart merry, for what is the life

Ecclesiast. 31.
vers. 27.

of man if it want wine? Moderately taken it preserueth health, comforteth and disperfeth the naturall heate ouer all the whole body, allayes cholericke humors, expelling the same with the sweate, &c. tempereth Melancholly. And as one saith, hath in it selfe *ἡ ἀρετὴ τῆς φιλίας*, a drawing vertue to procure friendship.

Athenens.

At your meate to be liberall and freely merry, is very healthy and comely, and many tymes the stranger or guest will take more content in the chearelinesse of your countenance, then in your meate. *Augustus* the Emperour had alwaies his mirth greater then his feasts. And *Suetonius* saith of *Titus*, *Vespasians* Sonne, he had euer his table furnished with mirth and good company. And the old Lord Treasurer of England, Lord *William Burghley*, how employed soeuer in State affaires, at his table hee would lay all businelle by, and bee heartily merry.

Steidan lib. 19

Charles the Great vsed at his meates to haue some History read, whereof hee would afterwards discourse. And *Francis* the first, King of France, would commonly dispute of *History*, *Cosmography*, *Poetry*. his Maiesty our Soueraigne, altogether in points & profound questions of Diuinity. When I was in *Virecht*, and liued at the table of that Honourable Gentleman, Sir *Iohn Ogle*, Lord Gouvernour, whither resorted many great Schollers and Captaines, *English*, *Scottish*, *French*, and *Dutch*, it had bene enough to haue made a Schollar or Souldier, to haue obserued the seuerall disputations and discouers among many strangers, one while of sundry formes of battailes, sometime of Fortification; of fireworkes, *History*, *Antiquities*, *Heraldrie*, pronounciation of Languages, &c. that his table seemed many times a little Academic.

Affability in
Discourse.

In your discourse be free and affable, giuing entertainment in a sweete and liberall manner; and with a cheere full courtesie, seasonidg your talke at the table among

mong graue and serious discourses, with conceits of wit and pleasant inuention, as ingenious Epigrammes Emblemes, Anagrammes, merry tales, wittie questions and answers, Mistakings, as a melancholy Gentleman sitting one day at table, where I was started vp vpon the suddaine, and meaning to say, *I must go buy a dagger,* by transposition of the letters, said: Sir, *I must goe dye a begger.*

A plaine country man being called at an Assize to be a witnesse about a piece of land that was in controuersie, the Iudge calling, said vnto him, Sirrha, how call you that water that runnes on the South-side of this close? (*My Lord*) quoth the fellow) *our water comes without calling.*

This hapned
in Norfolk.

A poore souldier with his musket and rest in *Breda*, came one day in, and set him downe at the nether end of the Prince of *Orange* his table, as he was at dinner (whither none might bee priuiledged vnder the degree of a Gentleman at the least to come:) the Gentleman-vsher of the Prince demanded of him, if hee were a Gentleman: yes quoth the Souldier, my father was a Goldsmith of *Andwarpe*: but what can you doe in your fathers trade, (quoth he) I can set stones in mortar, for he was a bricklayer, and helped Masons in their workes.

Of a Souldier
of *Breda*.

For Epigrammes, *Pasquine* will afford you the best and quickest I know. You shall haue them al bound in two volumnes. I remember he tells vs once vpon a Sunday morning, *Pasquine* had a fowle shirt put on, and being asked the cause *Pasquine* made answere, because my Laundresse is become a Countesse.

Pasquine, a
marble Image
in *Rome*, on
which they
use to fixe li-
bels.

You shall haue a taste of some of my *Anagrams* such as they are.

Because an
Earle in *Rome*
had marryed
a chamber-
maide.

Of Reputation and Carriage.

Vpon the Prince.

CAROLVS.

• ô Clarus.

*Charles Prince of Wales
All Fraunce cries, ô help vs.*Of the Queene of *Bohemia* and Princesse Palatine of
the *Rhene*, my gratias Ladie,*ELISABETHA STEVART,**Has Artes beata velut.*Being requested by a Noble and Religious Ladie, who
was sister to the old Lord, *De la Ware*, to try what her
name would afford, it gaue me this:*JANE WEST.**En tua Iesu.*And vpon the name of a braue and beautifull Ladie,
wife to *S^r. Robert Mordaunt*, sonne and heire to *S^r. Le
Strange Mordaunt* Knight and Barronet in the Countie
of *Norfolke*:

Amic Mordaunt.

*Tu more Dianam.**Tum ore Dianam.**Minerva, domat.**Me induas amor.**Nuda, ô te miram,**Vi tandem amor.*Vpon the name of a faire Gentlewoman this in Ita-
lian:*ANNA DVDLÆIA.**E' la nuda Diana.*Vpon a sweete and a modest young Gentlewoman,
Mistress*MARIA MEYNTAS.**• Tu a me amaris*

To comfort my selfe liuing in a Towne, where I found not a Scholler to conuerse withal, nor the kindest respect as I thought : I gaue this my Posie, the same backward and forward

SUBIDURA ARVIDIBVS.

Of M. Doct^r *Hill* Deane of Worcester, this, ad led to the body of a *Glory*, wherein was written *Iehouah* in Hebrew, resembling the Deitie,

IOSEPH HALL

All his Hope.

Of a vertuous and faire Gentlewoman at the request of my friend who bare her good will :

FRANCIS BARNET.

Barres in Fancy.

And this,

Theodosia Dixon.

A DEO DIXIT HONOS : or

O Dea, dixit Honos.

Of my good friend M. Doct^r *Dowland*, in regard hee had slipt many opportunities in aduancing his fortunes, and a rare Lutenist as any of our Nation, beside one of our greatest Masters of Musicke for composing : I gaue him an Embleme with this;

IOHANNES DOWLANDVS.

Annos ludendo hauf.

There were at one time in *Rome* very wittie and vnhappy libels cast forth vpon the whole Cōsistory of Cardinals in the nature of *Emblemes*. I remember *Cardinall Farnesi* had for his part a storke deuouring a frogge, with this *Mordeo non mordentes*, *Bellermino* a Tiger fast chained to a post, in a scroule proceeding from the beasts mouth in Italian : *Da minima liberta, vederete chi io Sono* : that is, giue me my Liberty, you shall see what I am, meaning perhaps he would be no longer, &c. And those were very knauish that were throwne vp and downe the Court
of

of France, the Escotcheon or Armes of the partie on the one side of a pastboard, and some ingenious diuice on the other; as one had the Armes of the house of *di Medici* of Florence, on the one side, on the other an inkhorne with the mouth turned downward, with this tart *Pa/quit: Eyle faut d'encre*; and so of the whole Court,

Emblemes and *Impresās* if ingeniously conceived, are of daintie deuice & much esteeme. The Inuention of the Italian herein is very singular, neither doe our English wits come much behind them; but rather equall them euery way. The best that I haue scene, haue beene the deuises of Tiltings, whereof many are reserued in the priuate Gallery at White Hall, of *S^r. Phillip Sidneies*, the Earle of of *Cumberland*, *S^r. Henry Leigh*, the Earle of *Essex*, with many others, most of which I once collected with intent to publish them, but the charg dissuaded me.

But aboute all, in your talke and discourse haue a care euer to speake the truth, remembering there is nothing that can more preiudice your esteeme then to be lauish-tongued in speaking that which is false; and disgracefully of others in their absense. The *Persians* and *Indians* had a law, that whosoever had been thrice conuicted of speaking vntruth, should vpon paine of death neuer speake word all his life after. *Cato* would suffer no man to be praised or dispraised, but vsed alwaices such discourse as was profitable to the hearers; for as on faith, *Distertia minuant Maiestatem*. Iestes and scoffes doe lessen Maiestatie and greatnesse, and should be farre from great personages, and men of wisdom.

Plato saith it, is onely allowed, Physitions to lie for the comfort of the sicke.

CH A. 16.

Of Trauaile.

I Will conclude with *Trauaile*, which many disallow in Gentlemen, yea and some great trauellers themselves; but mee thinkes they are as one who hath filled his owne belly, and denieth the dish to his fellow. In my opinion nothing rectifieth & confirmeth more the iudgment of a Gentleman in forraine affaires, teacheth him knowledge of himselfe, and setleth his affection more sure to his owne Country, then *trauaile* doth: for if it be the common Law of Nature, that the learned should haue rule ouer and instruct the ignorant, the experienced, the vnexperienced, what cōcerneth more Nobility, taking place about other, then to be learned and wise? and where may wisdom be had, but from many men, & in many places? Herevpon we finde the most eminent and wise men of the world to haue beene the greatesst Trauailers (to omit the Patriarches and Apostles themselves in holy writ) as *Plato*, *Pythagoras*, *Aristotle*, *Theophrastus*, *Osiris*, King of *Egypt*, who trauelled a great part of the world, and caused to be engrauen vpon his sepulcher, Heere vnder I lie King *Osiris*, eldest sonne of *Saturne*, who haue left no part of the world vnsearched, whitherto I haue not come, teaching againe whatsoeuer I haue found, for the vse and commoditie of mankind. And *Xenophon* to intimate vnto vs the benefit and excellent vse of *Trauaile*, saith that *Cambyse*, by his trauaile learned many excellent things, which he taught *Cyrus* his sonne: and hauing trauailed as farre as *Aderœ* (as a perpetuall monument of his long voyage) he built a Citie in the forme of a *Perſian* shield. And it was the vsuall boast of

Dionys. Halicarnass.

Diodor. Sic. lib. 1.

Diog. Laert. lib.
2 in villa Ar-
chel.

Alexander (said Archelaus a Cosmographer (that he had found out more with his eies, then other Kings were able to comprehend in thought: and to no small commendation of himselfe, Menelaus in Homer, reporteth that he had beene in Egypt; Cyprus, Phœnecia, and scene Thebes hauing an hundred gates, and at euery gate two hundred horse-men for the guard. But say some, few of our Gentlemen are bettered by their trauaile, but rather returne home worse then they went in manners, and many times in Religion, therefore it were better they tarried still at home, according to Clandian:

*Felix qui patrijs æuum transegit in agris,
Ipsa domus puerum quem videt ipsa senem:
Quibaculo micens, in qua reptauit arena,
Unius numerat Sacula longa case.*

Hee's blest who in's owne Country ends his daies,
Whose homestead see's his old age and his birth, &c.

But this happineffe is but *puerorum beatitudo*, as one saith, and the greatest vnhappineffe to the truly generous and industrious minde.

If therefore you intend to trauell, you must first propound vnto your selfe; the End, which either is *ad voluptatem vel ad utilitatem*; pleasure or profit. For the first, euery one naturally affecteth, and the foole himselfe is tickled with the sight of strange townes, towers and habits of people. Therefore you must hold you to the other which is profit, which againe hath two branches, your owne priuate, or thr publique; your priuate, as the recovery of your health, by some outlandish meanes, as the water of the *Spaw*, some Physition famous for his cure in such & such kinds, chang of aire, or gaining as a Merchant by traffique, or some profession wherein you excell others. The publique is the generall good of your Country,

tre, for which we are all borne, it challenging a third part of vs.

But before you trauaile into a strange Countrey, I wish you (as I haue heretooforesaid) to be wel acquainted with your owne; for I know it by experience, that many of our yong gallants, haue gone ouer with an intent to passe by nothing vnscene, or what might bee knowne in ther places; when they haue beene most ignorant here in their owne natiue countrey, & strangers to their iust reproofe could discourse, and say more of England then they.

In your passag, I must giue you in either hand a light, Preseruatiō, and Obseruation. Preseruatiō of your minde, from Errors, and ill manners; of your body from distemperatuere, either by ouer eating, drinking, violent or vnercall exercise.

For there is not any nation in the world more subiect vnto surfts then our English are, whether it proceedeth frō the Constitution of our bodies, ill agreeing with the hotter climates, or the exchange of our wholsome diet and plentie, for little and ill drest; or the greedinesse of their fruits and hotte wines, wherewith onely wee are sometime constrained to fill our bellies, I am not certaine. No lesse perill there is, *ad istis calidis & calidis Solis filiabus*, which almost in euery place wil offer themselves *Lipsius.* or be put vpon you by others.

Keepe the fountaine of your minde from being empoisoned, especially by those Serpents, Error and Atheisme, which you shall find lurking vnder the fairest flowers: and though you heare the discourses of all, and listē to the charmes of some, discover your Religion or minde to none, but resembling the needle of the compassse, howsoeuer for a while mooued or shaken, looke Northerly, be constant to one. To be carried a way with euery fancie and opinion, is to walke with Cain in the land of * giddinesse the greatest punishment that God laied vpon him.

*Nod.
Gen. 4.

Before you enter into Obseruation, first seeke the language that you may be fit for conference, and where the language is best spoken there settle, and furnish your selfe with the discreetest and most able Master. For as heere in England, so in other places, the language is spoken with more elegancy & purity in some places more then others. For the French, Orleans and there about is esteemed the best, Florence for the Italian, Lipsick for the high Dutch, and Valledolid for the Spanish.

To helpe you in coniugating your verbes, you may use the help a while of a Grammer of that language, but in general you must expect your perfection from conference; for hereby the true accent, & the native grace of pronounciation (which no booke can teach) is onely attained.

Now as well for neighbourhod sake, as that the French tongue is chiefly affected among our Nobility, it being a copious and a sweete language, wherein so many famous works by as greate wits as any euer Europe bred, haue ben published: I wish you first of all to see France, being seated vnder a temperate & most wholesome climate, and shall not endanger your health so much, as being sent vpon the suddaine from a colde Countrey, into the scorching heate of another more remote.

M. Dallington. I wil not stand to make any Topographicall description of the Countrey, I being here in both preuented long since by a faithfull pen; beside I remember I am to write onely one Chapter, not a volume.

You shall find the French, I meane of the noblest and better sort, generally free and courteous, vnto whom euen among their Princes, State and Maiesticque retirednesse are burthensome, so that sometime you shall see them familiar with the meanest. *La Nouë* speaking of the French Nobilitie, saith *Elle est tres valleuruse & Courtoise: et n'y a Estat en la Chrestienté, ou elle soit en si grand nombre.* They are exceeding valiant & courteous, and

and their is no estate in Christendom where they are in so great number.

They delight for the most part in Horsemanship, Fencing, Hunting, Dancing, and little esteeme of Learning and gifts of the minde; contrary to the Custome of the ancient Romans, as *Cato* the *Censor*, *Cesar*, *Paulus Æmilius* and many others, no lesse famous for knowledge then action; whereof themselves and their friends oftentimes complaine. *Commines* laieth the fault vpon the remission of parents in their education. *Ils nourrissent leur enfans seulement à faire les sots, en habilements et en parolles: de nulle lettre ils n'ont cognoissance*, They breed their children to play the wanton fooles, both in apparell & words, but for learning they know nothing.

The French are full of discourse, quicke witted, sudden in action, & generally light and inconstant; which *Cesar* found long since, writing of them, *quod sunt inconsilijs capiendis mobiles, & non plerumque rebus student*, and *Cesar* Com. 3. and elsie where, he calles *Gallorum subita & repentina consilia*. Moreouer as among the Spanish & Dutch, one fashion of Apparell still obserued amongst them, argueth a constancie of mind and humour, so their change and varietie, their vaine and leuitie; for euery two yeare their fashion altereth.

Their exercises are for the the most part Tennis play, Pallemale, shooting in the Crosse-bow or Peece, and Dancing.

Concerning their dyet, it is nothing so good or plentiful as ours, they contenting themselves many times with meane viandes, onely in the solemne feasts, & banquets of entertainment, they are bountifull enough, yea farre exceede vs, as for the poore paissant, he is faine oftentimes to make vp his meale with a mushrome, or his grenoilles (in English frogs.) the which are in *Paris* and many other places commonly sold in the market.

Concerning their building, it is very magnificent,

The Louvre,

and I know not whether in al *Europe*, any buildings may for Maieſty and ſtate be compared with thoſe of *France*, though they haue bene miſerably ſpoiled by the laſt ciuill wars) they being the beſt Architects of the world; ypon the view of ſome of which (as breathing on a faire hill) I will detaine you a while. And firſt we will begin with the *Louvre* in *Paris*. The *Louvre* is the royall ſeate of the kings of *France*, famous throughout al *Europe*, ſituate neere to the towne walles on the Weſt ſide: by which runneth the riuer of *Seine*, which in old time ſerued rather for a ſortreſſe then a Kings houſe, and herein was a tower wherein were kept the kings reuenues and treaſure. Which after by King *Francis* the firſt, was pulled downe, and in this place was begun the building of the front, which is of *Masonry*, ſo enriched with pillars, frizes, architraues and all ſort of architecture with ſuch excellent ſymmetry and beauty, that throughout all *Europe*, you ſhall hardly find the like. It was begunne by *Francis* the firſt, finiſhed by *Henry* his ſonne, vnder the appointment of the Lord of *Clagny*, and afterwards encreaſed by *Francis* the ſecond, *Charles* the 9. Laſt of all made the wonder of all other, workes by that beautifull Gallery, the worke of *Henry* the 4.

The Tuilleries.

The *Tuilleries* ſometime belonged the Suburbes of *Saint Honorè* in *Paris*, by the ſide of the *Louvre* and was ended a place wherein they made tiles, and by reaſon there were many faire Gardens about it, the Queene mother drawing the plot her ſelfe, ſeeing it a pleaſant and fit place, began firſt to build here. It is a roinll worke all of free ſtone. The portall or entrance is very ſtately of marble pillars and Iaſper.

Fontainebleau.

Fontainebleau is ſituate in the forreſt of *Bece*, in a plaine encompassed with great woods, and was in old time a retiring place for the kings of *France*. *Francis* the firſt, who loued to build, tooke great pleaſure in this ſeate & builded here the houſe, as we ſee it at this preſent; the
baſe

base Court hereof is esteemed the fairest of all *France*: in the second Court there is the purest and fairest fountaine esteemed in the world, wherefore it was called *Belle eauë*, and so Fontaine Belle eauë. R. *Francis* loued this place so well, that he spent most of his time here, beautifying it while hee liued with all sorts of commodities, goodly galleries, Stroues, &c. and caused the rarest Masters of *Europe* in painting to be sent for, for the beautifying it with all manner of Histories. Also heere he placed the rarest Antiquities he could get. In brieft, whatsoeuer he could wrap or wring, he thought to little for this place; it is about fourteene leagues from *Paris*.

Blois is an ancient Castle situate from the Riuer of *Blois*. *Loire* vpon an hill. Heere the old Kings of *France* were wont to reside, especially *Louis* the twelfth tooke delight in this place, who was called *Pater Patrie*. It hath belonging vnto it two goodly forrests, one on this side the riuer, the other on the other. Going forth of the gardens of the house, you passe into the forrest vnder foure rowes of elmes, at the least 12. hundred spaces: this is rather remarkable for the antiquitie then the beauty. the towne standeth beneath, about the which are these faire places within 2. or 3. leagues, *Bure*, *Beauue gara*, *Ville-sansun*, *Chindony*, and some others.

Amboise is one of the principall buildings of *France*, it also standeth vpon the *Loire* vpon a high Seate; at the foote hereof is the towne, and neere that a goodly Forrest: this Castle is seene a great way off both by the hill, and the vally yeelding so goodly a prospect, as I neuer beheld a better, for from the terraiies that enuiron the Castle, you may easily descerne *Tours* and the Abby of *Marmonsier* seauen leagues off; the Castle standeth vpon a Rocke, at the foote whereof there is a Cloister.

This house is in *Picardie*, vpon the way from *Paris* to *Soissons*, distant from *Paris* 16. leagues, 5. from *Soissons*; it standeth close vpon the forrest of *Rets*; it is of very great receipt.

Milliers Colles.
rets.

receipt, as may appeare by the enclōsure of the parkē. Here King *Francis* (whof only delight was in building) for many yeares together set *Masons* a worke, the rather becausē it adioyned vnto the greatestt forrest of all *France*, himselfe louing hunting exceedingly. Here are the goodliest walkes in *Europe*, for the trees themselues are placed in curious knots, as we vse to set our herbes in gardens.

Charleval.

Charleval is in *Normandy* vpon the way from *Paris* to *Rouan*, neere to the village of *Fleury*. It was built by *Charles* the 9. at the instance of the Lord of *Durescū*; it standeth in a valley enclosed with mountaines about, which is the Forrest of *Lyons*: among those Mountaines are many goodly prospectes one within another, it is 3. leagues by a pleasant valley easily discerned to the riuer *Seime*; had it beene quite finished it had beene the cheife building of *France*.

The Castle
of Vincennes.

This Castle or Royal house is called *Bois de Vincennes*; it is scituate within one league of *Paris*, & two of *Saint Dennis* the place of buriall of the *French* Kings, so that these three stand in a manner in a triangle. It is a very sumptuous worke & of admirable Art: it was begun by *Charles* Countie of *Valois*, brother to *Philip* the faire, and finished a goodwhile after by *Charles* the fift. This house hath many faire Courts in it, withall about it a Parke, containing in circuite 16. or 17. thousand paces, which amount to two leagues and a halfe, stretching on the South, euen vnto the riuer of *Seine*, and by North vnto the riuer of *Marne*, which ioyning at the village of *Conflence* (so called of their meeting) neere *Charenton* fall downe vnto *Paris*. This in ancient times was the vsuall Court and abode of the *French* Kings, but now little frequented, and falling in a manner to ruine.

But I omit farther to speake as well of the Royall houses, and those of the Noblesse, being indeede the beauty of *France*. Whereof there are many other, as *S. Maur*,
Chenon-

Chenonceau, Chambourg, Boulogne, Creil, Conffie, Folembay, Montargis, S. Germaine, and la Muette, which are al the Kinges houfes and worthy your view and regard, if you happen to find them in your way. In briefe, hold *France* for one of the moſt rich, fertileſt, & braueſt Kingdomes of the World.

And ſince *Spaine* and *France* are but one Continent, let vs paſſe the *Pyrenean* hils, and take ſome obſeruations there.

Spaine lyeth Southerly from *France*, in Northerne latitude from 37. to 44. degrees or thereabout, in the ſame height and paralell with the *Azores* Ilands. It is farre hotter then *France*, a very dry Countrey, yet abounding in ſweet Springs, Riuers and all ſorts of fruites. Paſture there is little or none in reſpect of the great heat, but infinitely furniſhed with Vineyards, Oliue trees, hauing Corne ſufficient ſue onely in the Skirts of the Countrey, which are mountainous, hilly & barren, yet abounding in Goates and other Cattell.

For victuals you ſhall find it very ſcarce, not that the Countrey affordeth not a ſufficiency, but that the people being by coſtitutiō, hot & dry, are not able to digeſt heauy and more ſolid meat, like vnto ours; but rather chuſe Fruits, Sallets and ſweet meates, as Mermalade, by them called *Membrillada* (for *membrillo* is a Quince) and conſerues of all ſorts, for cooleneſſe and lightneſſe of digeſtion. The people are by nature generally proud and haughty, but withall very ciuill, faithfull to their friend, and aboue all to their Prince, for ſeldome or neuer haue any of that Natiō bin known to haue bin traitors: their ſouldiers are infatigable, reſolut, and obedient vnto their Commanders, but withall laſciuiouſly giuen, and too cruell in victory.

The Gentry aſſect not the Countrey, but deſire to liue in walled Townes altogether, where they dedicate themſelues either to ſome imployment of State, or buſi-

nelle of warre,saue such who are of the better sort; dedicate to the Church, of whom there is at the least a third part.

Their habite in apparellis all one for colour and fashion, which hardly makes a distinction of partis: onely they are discerned by their seruants (in whome they obserue an excellent equipage) that *regelado* horses, Caroches and horselitters.

The women are black, and little, but very well fauoured, and for discourse admirable: these haue a more eminent distinction of habit, and are all discerned by their apparell of what qualitie they are, they affect strangers much, and are liberall in their conuersè with them.

The heart of the Countrey is very scarce of fish, that which they haue, are either Tons or Pilchards, brought salted from *Biscay*, on the one side, and from *Valencia* on the other: Yea, the Church for want of fish is faine to giue a licence to eate the entrailes of beasts vpon fasting dayes.

All their meate, fruite and bread are sold by the pound, and not except before an Office which they call *Alcalda*, so that no stranger can be deceiued either in waight or price

They tread their Corne out with Oxen in the fiede as soone as it is reaped, their Mules and horses eating the Straw with Barley, for Oates they are not so well acquainted with. It is a Countrey for trauaile very combersome in respect of lodging & dyet, except when you com into the walled Townes, where you shal according to their manner be accommodated well enough.

They trauaile all on Mules, keeping their Horses for beautie and shew, putting them to no vse, saue onely to be led vp and downe.

Their Coines are the best of *Enape*, since all their neighbours make a gaine of them, as a peece of eight reals (or sixe pence of our money) goeth in *France* for
four

four shillings & six pēces: a doubloon in gold, that which is a Pistolet with them, being thirteene shillings, is in France & other places 29. reals, which is 14. S. 6. pence of our money. Most of the Coine that passeth for ordinary and triuial things, as Wine, Bread, Melons, Peaches, is of Brasse, which they cal *Quartas* and *Quartillias*. Of their *Maravedies*, twenty make three pence. Their buildings are faire and stately, and the King, though he hath mane goodly houses & palaces, as in *Simil*, *Granado Toledo*, *Cordona*, *Valladolid &c.* yet the *Escorial*, seuen leagues from *Madrid*, is the place where the King most resides, and this exceeds all the buildings of Christen dome, for beauty & curioursity in contriuing, to which is adioyned one of the goodliest Monasteries of the world, wherein are to be seene the rarest Water-workes that men can deuise.

Spaine being diuided into many Kingdomes or Provinces, you are allowed to carry about you, onely but an hundred reals; what you haue aboue it is forfeited, and for that purpose, at euery bridge or passage where the Countries part, you are to be searched.

And I hope you haue heard to much of the Inquisition and the danger thereof, that I shall not here need to giue you any caueat.

Nauarre affordeth, by reason of the Mountaines, a very hard passage. Whereof *Pampelona* is the chiefe Citie, herein are the best Muttons, and made the strongest Wines: this Countrey is so abundant in Rosemary, that they make their ordinary fewell in heating their Queens, and for their other vses.

Aragon aboundeth in Wine and Corne, which *Portugall* so wanteth that all the Corne in that Kingdome is not able to suffice *Lisbone* onely, but they are faine to haue it of the *Bretaigners*, *Hollanders*, and from the *Azores* Ilands.

Last of all it is worthy the noting, how that in their

Vniuersities, as *Salamanca*, *Alcala*, *Conimbra*, &c. and other of their Colledges, they care little for the Latine, but dispute and keepe their exercises in *Spanish* or the *Portuguese* tongue, yet haue they great Schollers in all professions.

Thus haue I onely giuen you a tast, how and what especially to obserue in your trauaile. I willingly omit to speak of *Italie*, *Germany*, and other Countries, by reason they haue beene so exactly described by Master *Saunders* and others, vnto whose ample discourses (excepting your personall experience) I referre you, it being here mine onely intent, but to giue you some few directions in generall; and so I conclude, wishing all happinesse to your selfe, and prosperous successe to your studies.

CHAP. 16.

Of Military Observations.

Of Postures.

IN teaching the *Postures* of each weapō to euery single Souldier, you shall vse these words which haue already beene giuen you to that purpose, & no other, but when you come to *Exercise* the whole company ioyned, you may at some times for your owne satisfaction in the more ready & gracefull performance of them, command the *Postures* to bee done by the whole number at once, with such pawse betweene euery *Posture*, as may afford you meanes to discerne any faylance therein: but whensoever you skirmish you shall vse no more of direction then,

1. *Make Ready.*
2. *Present.*
3. *Giue Fyre.*

The first importeth all the *Postures* vnto presenting: The second to stand ready to giue fyre, but not to execute it before the command be giuen.

Of Fyles.

The whole Company is to be diuided into *Fyles*, each *Fyle* consisting of ten men: the men in the *Fyle* are to be distinguished by the names of *Leaders*, *Bringers up* and *Middle-men*; the two *Seconds*, the two *Thirds*, the two *Fourths*, by the ioyning of *Fyles* *Ranke*s are formed which doe follow the Dignity of each place in one *Fyle*.

*Ranke*s and
their Dignity.

- 1 *Ranke*, of *Leaders*.
- 2 *Ranke*, of *Bringers up*.
- 3 *Ranke*, of *Middlemen* to the *Front*, is the 6. *Ranke* from the *Front*.
- 4 *Ranke* of *middle-men* to the *Reare*, is the 5. *Ranke*

to the Front:

5. *Rancke* is the second to the *Front*.
6. *Rancke* is the second to the *Reare*.
7. *Rancke* is the third to the *Reare*.
8. *Rancke* is the third to the *Front*.
9. *Rancke* is the fourth to the *Front*.
10. *Rancke* is the fourth to the *Reare*.

Dutye of
A Leader:

The *Leader* should be the first *Rancke* and should be respected as the *Commander* of the whole *Fyle*, & sometimes (for ease of officers) when any new men are coe into the *fyle* the *Leader* should Exercise the whole *Fyle*, as yet to teach them the true vse of their *Armes*, their *Distances* and *Motions*, measures of *March*, whither the *Command* be giuen by *Drum*, *Voice*, or any other *Signiall*, as to enable himselfe by the exercise of that small command for a greater when his fortunes and merits shall come. Hee must diligently attend the *Command* giuen, for by his example the rest of the *Fyle* is to be gouerned.

Dutye of the
Bringer vp:

The *Bringer vp*, is as it weare *Leiftenant* of the *Fyle* and is to second the *Leader* in euery part of his duty, in his sicknesse or absence hee is to doe the same office, when the *Fyl* shall bee ranged he is to take some care that those foure which are next him doe keepe the *Fyle* straight (but without noyse) and when the whole *Troope* or halfe of it shall *front* to the *Reare*, he is in all points to doe the duty of a *Leader*.

Dutye of middle-
men.

The *Middle-men* while the body remaineth entyre are but to keepe their order duly, but when the *Front* is doubled by them, then is the *Leaders Middle-men* become a *Leader*, & the other a *bringer vp*, if the body *front* both waies then are they both *bringers vp*: The rest are onely to Imitate their *Leaders* in doing the things commanded, and to keepe euen with their *Leaders* and side men.

The dignity
of files.

The righthand *Leader* is the most worthy whose perticular duty is to beginne the *Arrayning* of the whole *Troope*, and in marching to obserue the appointed distance

tance from the next body on the right hand.

The left hand leader is the second, because he is to observe the distance on the left hand.

The two middle Leaders are next in dignitie, and of them he which standeth on the left hand is the most worthy, thier particuler dutie is to keepe the *Front* even, and to observe the distance when it shall be commanded, indifferently without mention of any one hand.

The fift *Fyle* is the second to the right hand.

The sixt *fyle* is the second to the left hand.

The seventh *fyle* is the third to the left hand.

The eight *fyle* is the third to the right hand and so onward according to the number of *fyles*.

Stand to your Armes.

Sylence.

Stand right after your Leaders, or fyle Enen.

Stand even with your side-men, or rancke Enen.

Generall words
of Command.

In your Order } That is *fyles* 3. feete a sunder, and
the ranckes sixe feete. *Distance.*

In your open Order } That is *fyles* 6. feete a sunder, and
ranckes twelue feet.

In your close order } That is *fyles* a foote and a halfe a
sunder and rancke three feete.

Closser then this your Musqueteys must neuer be placed, but the Pikes when they are to giue or receiue a shooke, are to be commanded.

Pikes in your closest Order, or Pikes close, pouldron to pouldron.

Then your ranckes must close vnto the *Rapiers* or *Swords* poynt of their Leaders.

If the wordes *fyles* and ranckes be not expressed then must

must the *Souldier* vnderstand that both are meant, but sometimes you shall command.

*Fyles in your open order
and Rankes in order*

which is sixe foote square.

*Fyles in order, and Rankes
in close order*

which is three fecte square.

And this I would haue you vse often.

Open your Rankes.

Motions.

Which is alwaies done backwards : and if the command be to open to a very large distance, the bringers vp are to turne faces about and to march till all the rest of the *Rankes* haue the distance required.

*Opening and
closing of Fyles
and Rankes.*

Close your Rankes.

Which is alwaies done forwards, taking it from the *Leaders*.

Open your Fyles.

If no hand be expressed, they shall open indifferently to both, vntill the middle *Leaders* haue the distance required, else are they to open vnto that hand which is mentioned, taking it from the contrary hand.

*Places Of
Officers*

The same Rule holdeth also in closing of *Fyles*. when you exercise *Embattled*, the *Captaine* must for his place be in the head or front of the *Pykes*, the *Lieutenant* in the *Reare*, the *Ensigne* in the first *Ranke*, the *Sergeants* on the *Flancks*, the *Drums* on the corners.

March.

In marching, the *Fyles* must bee kept straight, the *Rankes* euen, all the *Armes* carried in one and the same *Posture*, all must moue at once and begin at the same instant by the sound of the *Drum* or other signal to the eye.

The *Drum* must be taught to beate a March in three Measures.

1. *The Slowe.*
2. *The Meane.*
3. *The Swift.*

Soe as all the *Souldiers* may proportion their pace accordingly.

The *Leaders* must turne and passe a long by their *fyles* tyll they come to the place where ther *Bringers* vp stood, the rest must march vp to that ground where their *Leaders* at first stood there tourning follow vntyll the *Bringers* vp be in the *Leaders* places.

To the Right hand.

To the Left hand as you were.

To the Left hand.

To the right hand as you were.

To the left hand about.

To the Right hand as you were.

Fyles to the Right hand double.

Fyles as you were.

Fyles to the left hand double.

Fyles as you were.

Rancke to the right hand double.

Rancke to the left hand as you were.

Rancke to the left hand double.

Rancke to the right hand as you were.

Middlemen to the Right hand double the Front or Ranckes.

Middlemen to the left hand as you were.

Middlemen to the left hand double the Front, or Ranckes.

Middlemen to the righthand as you were.

That is when the last five *Ranckes* fill vp the spaces of the first five, but if no hand be expressed, it shall alwaies

bee done to the right.

Middlemen by Denifion double the Front.

When the last five rancks doe front or tourne to the righthand of the righthand flankes, and those of the left flankes to front, or tourne to the left hand & marching, till they be without the flacks at an appointed distance, they front or tourne as at first; and march vp at both flankes euen with the front.

In this motion remēber to leaue a fitt distaine betwene the *Pykes* and the *Musketers* to receiue the middlemen.

Middlemen as you were.

They front or tourne to the reere, alwayes turning on the contrary hand when they are to march downe, and marching tyll they haue their distance, then touring towards one another, they meet in their first places.

Wheele to the Right hand.

*Wheele the
Bodye to the
Right hand.*

The righthand cornerman must stand fyrmē, the left cornerman must moue forward, and euery *Leader* successiuelly after him keeping the same distance exactly which they had before they moued, when the next *Leader* vnto the righthand cornerman shal be aduanced a little forward then shall hee tourne his face to the righthand and stand that all the rest may front euen with him.

By the same way of proceeding the hand only changed.

*Wheele to the
left hand.
Wheele about the
whole Body.*

The cornerman must tourne as he did before and stopp at a halfe tourne vntill the whole body be come euen with him, soe touring like the foote of a *compassse* till hee haue made the whole tourne or conuersion.

*To Rancke
more or less.*

If you will deminish the rancks, you must breake the first rancke leauing them only so many as you specifie, the remainder of that rancke so broken must beginne to make another rancke right after that rancke you left and if they bee not enough to fyll vp the number required, they must bee supplied by the former of the next rancke and so through the whole bodye.

If you will increafe the rancke, the second rancke must come vp into the first and so onward, if the second alone be not sufficient, then a part of the third rancke or all of it, and so onward tyll so many ranckes be filled vp as the number will beare, if there be odd men they must begin a rancke in the reare.

Two ranckes that are first (as the word is commanded) must alwaies make ready and being lead vp tenne paces beyond the front of the Pykes, the Captaine or officer that leadeth them, shall stand euen by them, commanding the first rancke to Present, and to giue fire when he findeth it fitt, but so soone as they haue giuen fyre they shall without any commandement wheele about that rancke and march in on fyle vnto the reare not makeing ready tyll they come there, in the meane space the formost two ranckes by the Pykes shall advance vnto the skirmishers, and the rest proceeding in lik manner as the first rancke did, al wayes maintaining two ranckes in a readines advanced beyond the pykes.

Two fyles must allwayes make ready, a Sargeant being at the head of the outtermost fyle commandeth it to present to the right or left hand, and hauing giuen fire, the fyle fronteth or tourneth as before, and standing still make ready againe by this time the bringers vp of the next fyle will be passed, the leader of that file then must alwayes present, (not goeing forward but) keeping the same grownd they haue, and hauing giuen fire stand fyrm, making ready vntyll the first fyle bee drawn vp to them, then follow the Troope and so of the rest if this bee exactly done the skirmishers will neuer be aboue the length of one fyle behynde the bodye of your pykes.

Is the same skirmishing by rancke in front, sauing, that in the reere they only present by tourning their bodies allwayes to the right hand, & hauing giuen fyre wheele to the righthand and march away into the front.

The

Of Millitarie Observations

The *middlemen* must front or tourne to the reere then the rancke present without advancinge forward and hauing giuen fyre they wheele about in fyles and all into the spaces of the middle ranckes, but allwayes keeping their distance of files & rāckes which they were cōmanded when they began to skirmish.

The Fyles must bee in open order the first rancke presenteth, and hauing giuen fire, maketh ready in the same grownd, the second rancke passeth through the spaces of the first rancke, & standeth right before it at the appointed distance presenteth, & hauing giuen fyre standeth firme, and so the rest allwayes keeping the rancke of skirmishers equall with the pykes.

Certayne Necessary Cautions.

1 All commandements must bee giuen in the fronte wherſoeuer it bee, wherefore if the officer in cheife will not take the paynes to goe thither in person lett him at leſt ſend his direction thither by ſome inferior officer.

2 Euery perticuler Souldier, must bee inſtructed not only vnto the performance of thoſe things, but vnto the diſtinct knowledge and vnderſtanding of them, & firſt to diſtinguiſh a fyle from a rancke, and to know and find his diſtance.

3 For the knowledge of their diſtance in fyles for the moſt part the armes of two ſide men on kenbow giue thre ſeete which is their order, and the armes extended at length giue ſix ſeete.

4 The *Leaders Bringers vp*, and *middlemen* must be particularly inſtructed in your chamber by which means your worke will bee eaſie in the field, for they will be able to teach the reſt.

5 Note that in all doublings euery thing is vndone by the contrary hand by that which was done.

6 In *Skirmiſh* let your muſketers take their *ayme* little more then knee high.

7 when your body of pykes chargeth, lett the halfe fyles, middlemen, or laſt ſiue rancks only *Port* ther pikes.

8 In the begining of your *Exerciſe*, ſpend at the leaſt one whole weeke in diſtance and doubling of fyles & rancks, before you paſſe vnto the more ſubtyl motions, leaſt you ouer charge the memorye. of beginners.

9 Soe ſoone as they can performe any motion perfectly ſtanding make them doe the ſame marchiuge.

10 Allow noe prompting but let euery man that faileth be made to vnderſtand wherein he fayled, for while you reforme him you informe all the reſt that heere you.

11 Strike noe man that erreth of ignorance, nor for euery negligence, but if hee bee obſtinate then uſe diſcreet correction.

12 But whosoeuer maketh noyſe after ſilence
G g 3 commanded

commanded & will not quickly be reformed, correct him eyther by your owne hand, or by the *Sargeants* if the offender bee a Gentleman.

I hope reprofes will bee sufficient, els I leaue him to your discretion,

13 When you skyrnish by files remember to put your rancks in close order.

14 When you counter march, rancks and fyles at your open order.

15 When you wheele, your rancks and fyles at three feet.

The Postures of the Musquet.

- 1 **M**arch with your Musquet & Rest shouldred.
- 2 Prepare your Rest.
- 3 Slipp your Musket.
- 4 Pease your Musket.
- 5 Ionye your Rest and Musket..
- 6 Take out your Match.
- 7 Blowe your Match.
- 8 Cocke your Match.
- 9 Try your Match.
- 10 Gaurd your Pann.
- 11 Blowe your Match.
- 12 Open your Pann.
- 13 Present.
- 14 Give Fire.
- 15 Reconey your Musket.
- 16 Vncocke your Match.
- 17 Retourne your Match.
- 18 Cleere your Pann.
- 19 Pryme your Pan.
- 20 Shut your Pann.

The vse of the Musquet.

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- 21 *Blow your Pann.*
- 22 *Cast of your loose Cornes-*
- 23 *Cast about your Musket.*
- 24 *Trayle your Rest.*
- 25 *Open your Charge.*
- 26 *Charge your Musket.*
- 27 *Draw out your Scouring Sticke.*
- 28 *Shorten your Scouring Sticke.*
- 29 *Ram your Powder.*
- 30 *Withdraw your Scouring Sticke.*
- 31 *Shorten your Scouring Sticke.*
- 32 *Returne your Scouring Sticke.*
- 33 *Bring forward your Musket.*
- 24 *Reconer your Rest and Musket into your first Posture*

The Musket being Ordered,

- 1 *Shoulder your Musket.*
- 2 *Order your Musket.*
- 3 *Prepare your Cocke.*
- 4 *Make Ready.*
- 5 *Present.*
- 6 *Give Fyre.*

The vse of the Musket vpon seruies, all the former *Postures* being reduced into three: *as vizc.*

- 1 *Make Ready.*

Which is all vntyll your *Pann* be gaurded.

- 2 *Present.*
- 3 *Give Fyre.*

Which doth also implye the charging of the *Musket* a new without any farther direction.

A Generall note is that the souldier must carefully obserue the word of direction, giuen to fullfill all the

Postures for the Pyke.

the perticulers vnto it, and not to goe farther, but vpon the same to abide farther directions.

Postures for the Pyke.

O Rder your Pykes.
Aduaunce your Pykes.
Shoulder your Pykes.
Charge your Pykes.
Order your Pykes.
Trayle your Pykes.
Cheeke your Pykes.

Charge your pykes.
Shoulder your pykes.
To the Right hand Charge.
Shoulder your Pykes.
To the left hand Charge.
Shoulder your Pykes.
To the Reare Charge,
Shoulder :
Port your Pykes.
Comporte your Pykes.
Order your Pykes.

Concerning Fishing.

CHAP. 17.

I haue taken so much delight in the Art of Angling that I may well terme it the honest & patient man Recreation, or a Pastime for all men to recreate themselves at vacant howers,

For Angling there are of diuers kindes, but the most vsfull are of two, either at the topp of the water with a Flye, or at the bottome with other bayts.

But for the discription of the Anglers Implimentes *The Angler vnde.* I leaue it to their owne discreffion, wheather to vse either Hayseil, or Cane, but it with a flye the Hayseil is better for the Cane is to carry for priuacie eyther in a bagg, or framed like a staffe to walke with all whole loynes doth many times fayle and deceiue when a man doth strike at his baite.

For the lynes they must be framed according to the *The lynes* Fish where you Angle, for the smale Fish three good hayres taken from the tayle of a good stonelhorse that that is lusty and in flesh. for your poore lades hayre is not so good, but if you come in place where great fishe are you must fish with lynes of fixe or eight hayres.

For the flotes they are of diuers kindes, as some made *Flote.* of Corke with a quill, but in my opinion the floate made of two Swans quills made one in the other so it take no water, or the Bustards quills are the neatest.

And for your Hookes they are to be fitted in syze as *Hookes.* the fish are either great or small.

Thus farr hauing shewed the necessary Instruments *Bayts in generall.* appertaining to this harmelesse and modest recreation, I will sett downe the baytes to Angle with, and their seasons; for bayts they are of three kindes, which are liue baites, dead baites, and Artificiall bayts, for your liue baites they are wormes of all kindes, espe-

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cially the red worme, the Maggot (or gentle,) the Bobb, the Doare, browne flies, Froggs, Grashoppers, Hornet, Wasps, Bees, Snayles, small Roches, Bleakes, Gudgens, or Loches, Mynnowes &c. Your dead bayts are Pastes of all kindes, yong broods of Wasps dried or vndried, the clottered blood of sheepe, Cheefe, Bramble berries, Corne, Seeds, Cherries, and such like, your bayts which seeme to liue (yet are dead, are Flyes of all sortes and shapes, made of Silke and feathers about the Hookes fitting the seasons seuerally for the tymes of the yeare which being moued in the water the Fish will greedily strue to deuoure.

For the seasons, in which these bayts are to be vsed, the redd worme will serue for small Fish all the yeare, the Maggot or Gentle in Iuly the Bobbe and Dorre in may, the browne flies in Iune Froggs in March, Greshoppers in September. Hornets in Iuly, Wasps & Bees in Iuly, Snayles in August for the Roch, Bleake, Gudgin and Minnew, they serue the Pyke and Troute at any season, all Pastes are good in May Iune and Iulye, dryed, Wasps in May: Sheeps Blood and Cheefe in Aprill, For Bramble berries, Corne and Seedes, at the fall of the lease, For Flyes, those for the Trout, the dun Fly is good in March, the stone Flye in Aprill, the Redd and yellow Flyes in May, the blacke and morish Flye in Iune, the Waspe, and shell Flye in Iuly, the cloudy Flye in August.

of Flyes.

*For the making
of Flyes.*

For the making of these Flyes the best way is to take the naturall Flye, and make one solyke it that you may haue sport, for you must obserue what Flyes haunt the waters for seasons of the yeare, and to make their like with Cottons, Woole, Silke, or feathers to resemble the like.

*For preserving
of liue bayts.*

You must not keepe your liue bayts all together, but euery kinde by it selfe and to feede them with such thinges

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things they delighted in when they had their liberty and to beginn with the Redd worme you shal put them in a Bagge of wollen cloth (if it be redd the better) and put ground mosse or Fenaell cut small in which they will scoure themselues, but if you mixe earth that is fatt and blacke, or Neates dunge they will liue the longer : For your maggots or Gentles they are fed with sheepes shuett or liuers of any beasts cutt into small byts but to scoure them vse sand, loame or branne, and keepe them warme they will liue the longer : For Froggs and Grasshoppers wett mosse is best to keepe them in, and when you Angle with the Frogg cutt of their legges at the knees, and the Grasshoppers winges neere the body; For other wormes as the Bobbe, Cadisworme, Canker or such like, you may keepe them with the samethings yon take them with: Past is a made bayte and their are *For Past,* diuers kindes of them: but to make Past to last long you may vse Beane flower and those parts of a Connies legges which are called the Almonds, or a yong whelp or catt is as good, & put the like quantity of Virgins wax and sheepes shuett, and beate them together in a mortar tyll they become one body, then with a little clarifide Hony temper them before the fyre, and make them into Balles, these will keepe long, with this you must bayt your hooke with : some vse the purest white bread they can gett & make it into Past to fishe at the hooke, the courser Pastes are vsed to bayt the ground to intice the Fish to gether together to that place which you Angle in by flinging in small balls or Pellets of courser Past, thus much for your baytes.

Now I haue named the bayts, it is necessary to shew what fish are delighted therewith, As the *Gudgin,* *Roch,* and Dace, which are Fish of eager byte and soonest deceived and feed at the redd worme, Gentle, or Past. *Dace.*

To Angle for the Carpe your Rod and lyne must *Carpe,*

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be strong, he is dainty to byte his tyme of feeding are early in a morning, or in the euening therefore is to be enticed by bayting the ground with course past, the redd worme he seldome refuseth in March, the Cadis in Iune, the Greshopper in Iuly, August and September.

*Cheuin.
Trout.*

The Cheuin and Trout are taken at the toppe of the water with Flyes Snayles, and Grashoppers, at the bottome with the great redd worme.

*Eele.
Flounder,
Breame.*

The Eele and Flounder are two greedy Fish and and byte at the red worme, The best season to Angle for Breame is from the latter end of February till September, the bayts which he delights in are wormes of all sorts, Butter-flyes, greene Flyes, past of all the crummes of white bread, and the brood of waspes.

Tench.

The Tench is a Fish that euer loueth the bottome of Riuers, where the Oose or mudde is thickest, the best Angling for him is in the height of Sommer, for at other seasons he bytes more spareingly, the baytes which delight him are pasts very sweete, the browner the better being mixt with sheepes bloud; also at the greate redde worme.

Perch.

The Perch byteth at the redd worme about the middest of the water, thus haue I briefly set downe the Art of Angling, and will conclude with all seasons which are naught to Angle in, as the violent heate of the day, heigh windes, great raynes, snow and hayle, Thunder, Lightning, or any wind that bloweth from the East, Land floods and thicke waters the falling of leaues into the water and such like impedimentes which are enemies to Anglers.

F J N J S.

